Politeuphuia.

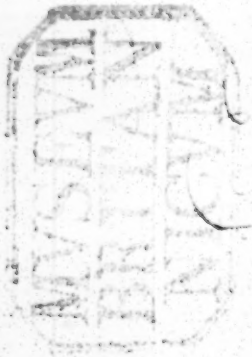
WITS COMMON-WEALTH.

Newly Corrected and amended.

Si tibi difficilis formam
Natura negauit,
Ingenio formæ
Damna repende tuæ.

LONDON

Printed by *W. S.* for *Iohn Smethwicke*, and are to bee sold at his Shop in S. *Dunstones* Church-yard vnder the Dial.



TO HIS VERY good friend Master *Bodenham*, *N. L.* wisheth increase of happineſſe.

SIR, what you ſeriouſly began long ſince, and haue alwayes beene very careſull for the full perfection of, at length thus finiſhed, although perhaps not ſo well to your expectation, I preſent you with, as one before all moſt worthy of the ſame, both in reſpect of your earneſt trauaile therein, and the great deſire you haue continually had for the generall proſit. My humble deſire is, that you would

ee into your kind protection this olde nd new burden of wit ; new in this forme and title , though otherwiſe olde, and of great antiquity, as being a methodicall collection of the moſt choice and ſelect admonitions and ſentences, compendiouſly drawne from infinite variety, diuine, hiſtoricall, poeticall, politique, morall, and humane. As for the enuious and ouer-curious, they ſhall the leſſe trouble me, ſith I know there is nothing in this world but is ſubiect to the Erynnis *of ill-diſpoſed perſons , whoſe malice is as fatall as the darts of* Cephalus, *or* Paris *ſhaft , which neither a ſeauenfold-ſhield, nor* Vulcans *cunning workman-ſhip, nor* Pallas Ægis *can auoid. Thus humbly crauing pardon for my boldnes, beſeeching God daily to increaſe the affection you beare to learning, I take my leaue.*

Yours moſt aſſured
to com[illegible]

To the Reader.

COurteous Reader, encouraged by thy kinde acceptance of the first and second impression of *Wits Commonwealth* I haue once more aduentured to present thee with a fourth edition. *Solent primi fœtus rerum horiduli esse & insuauiores, sed amœni magis & grati subsequaces.* Somewhat new I haue inserted, put out many things where I found it necessary, and especially of examples: for that I intend by Gods grace the next Tearme, to publish the fourth part of *Wits Common-wealth*, containing onely examples. Then from your gracious acceptance and censure, let this part draw her perpetuall priuiledge, that like *Alcmons* fruits, it may still flourish in the faire Som- of thy gentle fauour, and euery one hem triumph in despight of enuies ra- Winter.

N. L.

In Politeuphuian Decaſtichon.

Myſtica qui ſophiæ, culta quadrantia vitæ,
Ingenij varios flores, rimaris, & ardes:
Intemerata legas huius monumẽta laboris.
In quo feruentem mentis ſedabis orexim.
Hoc duce Mercurio, cœlẽſti numine plenus,
Vertice ſublimi feries arcana polorum,
Et facile rapidas fauces vitabis Auerni.
Omnia ſunt in hoc; muſis aptiſſima ſedes,
Virtutis morumq́, Pharos Cynoſura vaganti
Ingenij, genij, mentis, rationis acumen.

R. A.

LEt him who in deſire Wits wealth embraces,
Here ſtand & gaze, where well behold he may
A heauẽly troope of matchles Nymphs & Graces
Their ſiluer armes in ſacred fount diſplay.
Whoſe parts all faire, and equall to their faces,
Make their nak'd beauty their moſt rich atay.
Nor thinke I lead him with a vaine ſuppoſe,
Inuiting him vnto his reſting place,
Whence flowes a riuer of ſmoth running proſe,
Whoſe ſtreames, conceits (like virgins) interlace,
Amongſt green leaues ſo grows the Damask roſe
So Diamonds golden Tablets do enchaſe.

THE curious eye that ouer-raſh'ly lookes,
And giues no taſt nor feeling to the mind,
Robs it own ſelfe, & wrongs thoſe labored bookes
Wherein the ſoule might greater comfort finde;
But when that ſenſe doth play the buſie Bee,
And for the honey, not the poyſon, reeds,
Then for the labour it receiues the fee,
When as the mind on neaueuly ſweetnes feeds:
This doe thine eye; and if it finde not heere
Such precious comforts as may giue content,
And ſhall confeſſe the trauaile not too deere,
Nor idle houres that in this worke were ſpent:
Neuer hereafter will I euer looke
For thing of worth in any mortall booke.

M. D.

WITS COMMON-WEALTH.

Of GOD.

Definition. *God the beginning of all things, the* Idæa *and paterne of al good, is that Almighty omnipotence, which wanteth beginning & ending: which being made of none, hath by his owne power created all things.*

WHere God putteth to his hand, there are no men so mighty, no beasts so fierce, no sea so deepe that can resist his power.

As a Prince will not suffer that another bee called King in his Realme, so likewise God will not permit, that any other in this world should be honoured but he onely.

Without the vnderstanding of the will of God by his word, our sight is but blindnes, our vnderstanding ignorance, our wisdome foolishnes, and our deuotion diuelishnes.

God will not suffer man to haue the

knowledge of things to come; for if hee had prescience of his prosperity, hee would bee careless; and vnderstanding of his aduersitie, he would be senseless. *Au.*

God who hath made all mortall things, hath authority to dispose them, euen with the same power wherewith hee hath created them.

As much do we owe vnto God for the dangers from which hee deliuereth vs, as for the great wealth and dignities, wherevnto hee hath alwaies raised vs.

Where Vertue doth raise to honour, there God failes not to establish the dignitie.

God is called a well, both becauſe hee hath all good things from himselfe, and also for that hee doth communicate from thence with his creatures, without any hinderance to himselfe, for God ministreth to all, lacking nought, and receiuing nothing of any man.

God in his Church is a most bright Sunne, which ariseth vpon such as feare him, and goeth downe from them that are careless and prophane.

The treasures of vices are in vs, the a-

bundance of goodnes in God. *Ierem.*

The greatnes of God is more seene in mercie then in punnishment.

God vseth vs not as our offences deserue, but as his mercy willeth.

God deales in one sort with the sinner, in another manner with the iust; to the sinner hee pardoneth his offence, and from the iust hee takes away the occasions of his sinne.

Epirus King of Arcadia for breaking vp of *Neptunes* Temple, was strooken blind.

Mardonius spoyling *Circes* temple, was strooken mad, with all his souldiers.

Alexanders souldiers seeking to spoyle the Temple of the same Goddesse, were slaine with lightning.

Brennus the captaine of the French, entring the Temple of *Apollo*, and spoyling it, was strooken with madnes, and slew himselfe.

Scipios souldiers that robbed the Temple at Tolosa, died all miserably.

As it is impossible with one and the same eye to behold heauen and earth, so it is as impossible with one disordinate will, to loue God and the world. *Aug.*

Like as God ſurmounteth all ~~other~~ creatures, ſo the remembrance of him ſurmounteth all other imaginations.

God is high, if thou liſt thy ſelfe vp vnto him, hee flieth from thee; but if thou humbleſt thy ſelfe vnto him, hee commeth downe to thee.

Gods doctrine is the rule of prudence, his mercy the worke of iuſtice, and his death the ſtandard of patience. *Bernard.*

The reſurrection of Chriſt, to the dead is life, to the ſaints glorie, to ſinners mercy.

Simonides, the more he ſtudied to know what God was, the harder ſtill it ſeemed vnto him.

If God helpe, hee is mercifull, if not, we muſt not thinke him vniuſt.

Diuinity cannot bee defined.

The operation of God is threefould, creation, formation, conſummation.

God is eternity, and therfore not found but of ſuch as continually ſeeke him.

God, although hee bee omnipotent, could neuer make a creature equall to himſelfe.

The Lord of hoſts, is called God the Father, the Sonne is the image of the Father.

ther. The Father and the Sonne knowne, the goodneſſe of them both, which is the holy Ghoſt, is made manifeſt. *Aug.*

Iupiter eſt quodcunque vides, quocunq; moueris. Ouidius.

Quæ Deus occulta eſſe voluit, non ſunt ſcrutanda; quæ autem manifeſta fecit, non ſunt negãda, né & in illis illicitè curioſi, & in iſtis damnabiliter inueniamur ingrati. Amb.

Of Heauen.

Defi. *Heauen is generally taken for that part of the world which is ouer our heads, a place full of diuine reſidence, and that land where the faithfull after this life expect their portion and inheritaunce.*

HEauen is the ſeate of God, and the earth is his foot-ſtoole.

Heauen is the ſeate of glory, the habitation of Angels, the reſting place of the faithfull; faire beyond thought, and glorious beyond report.

Wee deeme it hard to know the things on earth, and finde the obiects of our eies, with toyle, but who can ſearch the ſecrets of the heauens? *Baſil.*

Heauen is neither infinite in forme nor

figure, but one in nature.

Heauen, as it had his creation of nothing, ſo it ſhall be diſſolued to nothing.

The diſpoſition and places of the Heauens, are not of power to expreſſe our good or bad fortunes.

As hell is the place of all horror, ſo Heauen is the Hauen of all reſt.

Heauen is the habitation of the Elect, the throne of the Iudge, the receit of the ſaued, the ſeat of the Lambe, the fullnes of delight, the inheritance of the iuſt, and the reward of the faithfull.

From Heauen our ſoules receiue their ſuſtenaunce diuine.

Heauen is the church of the Elect, the ſoule of the iuſt, and field of the faithfull.

Hee is moſt miſerable that is denied to ſee the Sunne ſhine, and hee is moſt accurſed to whome God denieth his heauenly fauours. *Gregory.*

It is hard to liue well, eaſie to die well, hard to obtaine Heauen, eaſie to keepe from thence.

None knoweth better how great is the loſſe of Heauen, then they that are iudged to liue continualy in hell.

A good life begetteth a good death, and a good death a glorious inheritance in Heauen.

The way to Heauen is narrower then the way to hell.

In gloria cœlesti mira serenitas, plena securitas, æterna felicitas.

Estque Dei sedes, nisi terra, & pontus, & aer, Et cœlum, & virtus, superos quid quarimus vltra?

Of Angels.

Defi. *Angels are of an intellectuall and incorporeall substance, alway mouable & free, the diuine messengers of the will of God, seruing him by grace and not by kinde, and are partners of immortalitie.*

ANgels, at all times, & in all places, behold the face of our heauenly Father.

Selfe-loue, the ruine of the Angels, is the confusion of men.

Angels are carefull of mens actions, and protectors of their persons.

Angels were created of God, immortal, innocent, beautifull, good, free and subtile, of the essence of God himselfe. *August.*

Angels haue their habitation in Heauen, their eyes fixed on the maiestie of

God, their tongues formed to his praiſes, and themſelues onely in him.

Euery ones Angel that hath guided him in this life, ſhal at the latter day bring forth him he hath gouerned. *Origen.*

Angels intend two things,, the firſt is the glory and ſeruice of God, the ſecond is the health, & ſaluation of his children.

Angels are the comforters, inſtructers, and reformers of men.

Angels are tutors of the Saints, Herralds of heauen, and Gardians of our bodies and ſoules,

The Angels exceed not in deſire, deſire not becauſe they want not, want not in beholding their Creator. *Amb.*

The Angels haue charge to conduct men, wiſedome to inſtruct men, and grace to preſerue men.

Angels were the firſt creatures that euer God made.

Angels whereſoeuer they are ſent, do alwayes behold the face of God.

There are nine orders of Angels, Angels, Archangels, Vertues, Powers, Principalities, Dominations, Thrones, Cherubines, and Seraphins.

The

The diuine nature of Angels suffereth neither change nor end, for they are immutable and diuine.

Angels are swift messengers to execute the wrath of God against his enemies.

Euery true Minister is a true Angell, and their tongues beare the embassage of the most high God.

Angeli sic foris exeunt vt internis contemplationis gaudijs non priuentur. Greg.

Apostatæ Angelo similis efficitur homo, qui hominibus esse similis dedignatur.

Of Vertue.

Defi. *Vertue is a disposition & power of the reasonable part of the soule, which bringeth into order and decencie the vnreasonable part, by causing it to propoũd a cõuenient ẽd to her owne affections and passions: whereby the soule abideth in a comely & decent habit, executing that which ought to be done according to reason; briefly, it is a proportiõ and vprightnes of life, in al points agreeable to reason.*

HE that desireth to bee called vertuous, it is first requisit that hee bee good, therefore in the account of reputation,

tion, it is more worthy to bee called vertuous, then noble or reuerend, for that the one title descends together with dignity, and the other is the reward of the worke which wee vse. So that it falls out in good experience, that this title of Vertue, is of many men desired, but of very few truely deserued.

Vertue maketh a stranger grow naturall in a strange Country, and vice maketh the naturall strange in his owne country.

Vertue is health, vice is sicknes. *Petra.*

Vertue is a stranger vpon earth, but a Citizen in heauen.

Take away discretion, and vertue will become vice.

Vertue is the beauty of the inward man.

Vertue laboreth like the sunne to lighten the world.

To forgiue, is no lesse vertue in Princes, when they be offended, then reuenge a vice in the common sort when they bee wronged.

Vertue goes not by birth, nor discretion by yeeres, for there are old fools, and young counsellors. *Guenara.*

Vertue is the Queene of labourers, Opinion

nion the Mistresse of fo[illegible]tie the pride of Nature, and C[illegible]he ouerthrow of families.

Vertue maketh men on the earth famous, in their graues glorious, and in the heauens immortall. *Chilo,*

Vertue is not obtained in seeking strange countries, but in amending of old errors.

Vertue is more acceptable, by how much the more it is placed in a beautifull body.

Pythagoras compareth Vertue to the letter Y, which is small at the foote, and broad at the head; meaning, that to attaine Vertue, it is very painefull, but the possession thereof passing pleasant.

A good man, though in appearance he seeme needy, yet by vertue hee is rich.

Vertue is a thing that prepareth vs to immortalitie, and makes vs equall in the heauens. *Socrates.*

The first step to vertue, is to loue vertue in another man.

Vertue while it suffereth, ouercommeth.

Vertue cannot perfectly bee discerned with

wit[illegible] contraries, nor absolutely perfe[illegible]out aduersity.

Hee that remembreth his vertue, hath no vertue to remember, seeing hee wanteth humility, which is the mother-vertue of all vertues.

Vertue is better and more certaine then any Art.

The actions of Vertue do so much affect the beholder, that hee presently admireth them & desireth to follow them.

A man endued with vertue, meriteth more fauour then a man of much wealth.

It is no lesse vertue to keepe things after they be gotten, then to get them. *Oui.*

Vertue in generall, is a Castle impregnable, a Riuer that needeth no rowing, a Sea that moueth not, a treasure endlesse, an army inuincible, a burthen supportable, an euer-turning spy, a signe deceitles, a plaine way faileleſſe, a true guide without guile, a balme that instantly cureth, an eternal honor that neuer dieth. *Mar. Aur.*

Laudo factam de necessitate virtutem, sed plus laudo illam, quam elegit libertas, non inducit necessitas.

——*Virtus medio iacet obruta cæno,*

Nequitiæ

Ne quitiæ classes cana'da vela ferunt.

Of Peace.

Defi. *Peace is the quiet & tranquilitie of kingdoms, burying al seditions, tumults, vprores, and factions, and planting ease, quietnes, and securitie, with all other flourishing ornaments of happinesse.*

DEere and vnprofitable is the peace, that is bought with giltles bloud,

They iustly deserue the sworde of War, which wilfully refuse the condition of Peace.

Peace flourisheth where reason ruleth, and ioy raigneth where modestie directeth,

Peace is the end of warre, honour the ioy of peace, and good gouernment the ground of them both.

Peace is of most men desired

Concord in a Cittie, is like harmony in musicke.

Concord of many maketh one.

As the liuing members of the body vnited together, maintaine life, and diuided hasten death; so Citizens in a Common weale, by their concord maintaine the state, but by their hatreds destroy it.

True

True peace, is to haue peace with vertue, and warre with vice.

Peace asketh no lesse wisedome to conserue it, then valiantnes to obtaine it.

The colour of peace, maketh the war more secure, for who suspect least, are soonest preuented. *Olaus Mag.*

Archidamia the Spartan Lady, seeing her Country suppresst by the couetousnesse of the Magistrates, and *Pirrhus* tryumphing in theire miseries, entred the Senate house with a naked sword in her hand, and in the name of all the Ladies, chid the hartlesse Lords, for suffering themselues to liue, their Country beeing ouerthrowne, and they like to lose their libertie.

Pirrhus entring Sicily, possessed with hope of some peace, afterward surprised the Country, and inthralled the inhabitants thereof by tyrannie.

Peace from the mouth of a Tyrant, is oftener promised then performed. *Plato.*

The countenaunce declareth mans inclination to peace, and the austeriry of *Marius* countenaunce beeing an infant, was ominous to Rome in his old age.

It is a point of godly wisdome, to bee at peace with men, at warre with vices.

To rule an estate is a heauie burthen, but to vndergoe peace, is an easie carriage.

Concord maketh small things mightily to increase, but discord maketh great things sodainly to decay.

To flie from peace which wee should earnestly pursue, is to follow discord, and our owne destruction.

That thing is more esteemed which is obtained by peacefull words, then that which is gotten by forceable violence.

Nemo vires suas in pace cognoscit: si enim bella desunt, virtutū experimēta non prosunt.

Pax optima rerum.

Quas homini nonesse datū est: pax vna triumphis
Innumeris melior: pax custodire salutem,
Et ciues aquare potens. Sil. Ital.

Of Truth.

Defi. *Truth is that certaine and vnfallible vertue which bringeth foorth all goodnes, reuealeth the creation of the world, the power of our Creator, the eternal crown of blisse we hope for, and the punishments allot*

ted for our misdoings, it is a vertue through which we are inclined to speake no otherwise with our tongue, then we thinke with our heart.

TRuth ſtands not vpon the tongues of men, nor honor vpon the frownes of authoritie.

There is nothing ſo ſecretly hidden, but time and truth will reueale it.

Truth may bee oft blamed, but neuer ſhamed, and vertue ſuppreſſed by ſlander, will at laſt appeare without blemiſh.

The diſſoluing of a doubt, is the finding of the truth.

Truth is the law of Arts.

Truth hath two companions, wiſedome and conſtancie.

Truth the meſſenger of God, which euery man ought to reuerence for the loue of her Maſter.

Truth onely among all things is priuiledged, in ſuch wiſe, that when the time ſeemeth to haue broken her wings, then as immortall ſhe taketh her force. *Aur.*

The pureſt Emerald ſhineth brighteſt when it hath no foyle, & Truth delighteth moſt when it is apparrailed worſt.

The

The end of Grammar is to ſpeake aptly and agreeably; and the end of ſpeech, ſocietie: of Rhethoricke, to carrie all mens mindes to one opinion: of Logick, to find a truth amidſt many falſhoods; all other Arts doe likewiſe tend to truth,

Foure very good mothers, haue foure very badde daughters; Truth hath Hatred; Proſperitie hath Pride; Securitie hath Peril; and Familiarity hath Contempt.

Pharamond the firſt King of France, was named *Warmond*, which ſignifieth truth.

Truth feareth nothing more then to be hid, ſhee careth for no ſhadow, but is content with her owne light.

Truth is a vertue that ſcaleth the Heauens, illumineth the Earth, maintaineth Iuſtice, gouerneth Common-weales, kils hate, nouriſheth loue, and diſcouereth ſecrets.

Truth is a ſure pledge, not impaired, a ſhield neuer peirced, a flower that neuer dieth, a ſtate that feareth no fortune, and a port that yeelds no danger. *Cicero.*

Truth is health that is neuer ſicke, a life that hath neuer end, a ſalue that healeth all

ſores, a Sunne that neuer ſetteth, a Moone that is neuer eclipſed, an hearbe that is neuer withered, a gate that is neuer lockt, and a voyage that neuer breedes wearineſſe.

Truth is ſuch a vertue, that without it our ſtrength is weaknes, our iuſtice tyranous, our humility trayterous, our patience diſſembled, our chaſtitie vaine, our libertie captiue, and our pietie ſuperfluous.

Truth is the Center wherein all things repoſe, the card whereby we ſaile, the wiſdome whereby wee are cured, the rocke whereon we reſt, the lampe that guideth vs, and the ſhield which defendeth vs.

Truth is the ground of ſcience, the ſcale to Charitie, the type of eternitie, and the fountaine of grace.

By truth the innocent ſmileth before the Iudge, and the traitour is diſcouered before he is ſuſpected.

Truth is a good cauſe, and needes no help of Oratory, and the leaſt ſpeech deſerues the beſt credit.

Qui veritatem occultat, & qui mendacium prodit, vterque reus eſt: ille, quia prodeſſe non vult; iſte quia nocere deſiderat. Auguſt.

Non bouc mactato cæleſtia numina gaudẽt:

—*Sed*

—Sed quæ præstanda est, & sine teste fides.

Of Conscience

Defi. *Conscience, generally is the certaine and assured testimonie which our soules carrie about with them, bearing witnes of what we speake, thinke, wish or doe: it is to the wicked an accuser, a Iudge, a hangman and a rope: to the godly, a comfort a reward, an aide against all aduersities.*

A Guiltie Conscience is a worme that biteth and neuer ceaseth.

The Conscience once stained with innocent bloud is alwayes tied to guiltie remorse.

Conscience is a worme that fretteth like the *Seres* wooll, secretly and deepely; easily gotten, and hardly worne out.

Where the Conscience is drowned with worldly pompe and riches, there wisedom is turned to foolishnesse.

Conscience is the chamber of iustice. *Orig.*

He that frameth himselfe outwardly to doe that which his Conscience reproueth inwardly, wilfully resisteth the Law of God.

The Conscience is wasted, where ship-

wracke is made of faith.

A good Conſcience is the onely liberty.

The Conſcience is a booke wherein our daily ſinnes are written.

A good Conſcience is a continuall quietneſſe.

Although the Conſciences of many ſeeme to be ſeared with an hot yron, as if it were voyd from all feeling of ſin; yet at the point of death it is awakned; yea, and it drieth the miſerable ſoule to deſperation.

We ſhall carrie nothing with vs out of this life but either a good or a badde conſcience.

Diſcerne diſcreetly, and practiſe reuerẽtly thoſe things that are good, that thine owne Conſcience may be cleer, and others by thy doings not offended. *Greg.*

A cleere conſcience needeth no excuſe, nor feareth any accuſation.

None is more guilty then he whoſe conſcience forceth him to accuſe himſelfe.

To accuſe ones ſelfe before he is accuſed, is to finde a foule cracke in a falſe conſcience.

Conſcience beareth little or no ſway, where coyne brings in his plea.

The

The Conſcience loaden with the burthen of ſinne, is his owne Iudge, and his owne accuſer.

Whereas any offence is commited through ignorance, or any other violent motion; the cauſes that increaſe the ſame being cut off, penitence and remorſe of conſcience preſently followeth.

The Philoſophers account thoſe men incurable, whoſe conſciences are not touched with repentance for thoſe ſins which they haue committed.

There is no greater damnation then the doome of a mans owne conſcience.

The violence of conſcience commeth from God, who maketh it ſo great, that man cannot abide it, but is forſt to condemne himſelfe.

A wicked Conſcience purſueth his maſter at his heeles, and knoweth how to take vengeance in due time.

Nulla pœna grauior pœna conſcientiæ; vis autem nunquam eſſe triſtis? bene viue. Iſido.

Heu quantum pœnæ mens conſcia donat.
——Sua quemque premit terroris imago.

Of Prayer.

Def. *Prayer, (as ſome Diuines affirme) is*

to talke with God, craning by interceſsion and humble petition, either thoſe thinges neceſſarie for the maintenance of this life, forgiuenes of thoſe things which through frailtie we daily commit.

THE iuſt mans prayer appeaſeth the wrath of God.

Prayer muſt be freely giuen, and neuer ſold.

Prayer is the oblatiõ of a thankful hart, & the token of a contrite & penitent mind.

Prayer is not to bee attempted with force and violence of heart, but with ſimplicitie, and meekneſſe of ſpirit. *Augu.*

Happy is that man whom worldly pleaſures cannot draw from the cõtemplation of God, & whoſe life is a continuall praier. Prayer is the wing wherewith the ſoule flieth to heauen, and meditation the eye wherewith we ſee God. *Amb.*

Prayer kindleth, inflameth, and lifteth vp the heart vnto God, and the incenſe of meditation is pleaſing in his eyes.

The prayer of the poore afflicted peirceth the cloudes.

Prayer is a vertue that preuaileth againſt temptation, and againſt all cruell aſſaults

assaults of infernall spirits, against the delights of this lingering life, and against the motions of the flesh. *Bernard.*

Prayer engendereth confidence in the soule, confidence engendreth peace and tranquilitie of conscience.

Faith ioyned with prayer maketh it more forcible, but humilitie coupled with it maketh it beneficiall and effectuall.

Vertuous and godly disposed people, do daily pray vnto God for the clensing of the impuritie of the heart, and doe watch it with all diligence that they can, and labour to restrain that the corruption therof burst not out, either to the hurt of themselues, or others.

The Romans vpon certaine high dayes, prayed for increase of wealth to the people of Rome: which *Scipio* being Censor changed, saying, that it was sufficient, and that they ought onely to pray vnto God to preserue it, such as it was.

Thy prayer is thy speech to God; when thou readest, God speaketh to thee, and when thou praiest, thou talkest with God. *Auguſt.*

Let praier ascẽd, that grace may descẽd,

Hee that knoweth how to pray well, knoweth how to liue well.

Where the mercy of the giuer is not doubted, the negligence of him that prayeth is to be reprehended.

Prayer muſt bee accompanied with the exerciſe of mortification.

No prayer can tie the will of God vnto vs, except firſt of all we renounce and conquer our owne wils.

Pray in thy heart vnto God at the beginning of all thy works, that thou maiſt bring them to a good concluſion. *Socra.*

Pray not to God to giue thee ſufficient, for that he wil giue to euery man vnasked, but pray that thou maiſt be contented and ſatisfied with that which he giueth thee.

Heauen ſhall ceaſe to bee, when it ſhall ceaſe to runne, and men ceaſe to proſper when they ceaſe to pray.

The wrath and loue of God follow each other, but the former is mitigated by prayer and repentance.

Prayer and repentance bringeth peace to the vnquiet conſcience.

Orans conſiderare debet quid petit, quem petit, ſeipſum qui petit. Bernard.

Flectitur

Flectitur iratus voce rogante Deus.

Of Blessednesse.

Defi. *Blessednesse or beatitude, is the grace of God, and his benefits bountifully bestowed on them that serue him and keepe his commaundements.*

TRue blessednes from mortal eies is hid and left as obiect to the purer spirits.

That man cannot bee truely blessed, in whom vertue hath no place.

A man that is wise, although he fall into extreame pouertie, yet is hee very rich and greatly blessed.

Blessednes is an outward quietnes. *Ari.*

Blessednesse far off, beginneth from humilitie.

A blessed man cannot erre.

There is no truer happinesse in this life thē that which beginneth euerlasting happinesse; and no truer miserie, then that which leadeth to euerlasting miserie.

The first felicitie that godly men haue after this life, is the rest of their soule in Christ, the second shall be the immortality and glorie of their bodies.

This is perfection and happinesse, euen for euery thing to attain the end for which it

it was created, and therein to reſt and be bleſſed.

Hatefull and hapleſſe is that happineſſe, that traineth men from truth to inſolence.

Since in euery thing the exceſſe is hurtfull, the abundance of felicitie is moſt dangerous.

It is not true bleſſednesſe which hath an end.

If thou knoweſt all that ought to bee knowne, thou art truely bleſſed.

They are to bee accounted bleſſed, to whom Fortune hath equally weighed the good with the euill.

All things truely belonging to bleſſednesſe, doe chiefly conſiſt in the noble vertues of wiſedome.

True bleſſednesſe conſiſteth in a good life, and a happie death. *Solon.*

Not the rich, but the wiſe auoid miſerie, and become happie and bleſſed.

They that think riches the cauſe of happineſſe, deceiue themſelues no leſſe then if they ſuppoſed, that cunning playing vpon the Lute or Harpe, came from the inſtrument, and not from Art.

Thoſe men be truly bleſſed, whom no

feare

feare troubleth, no pensiuenes consumeth; no carnall concupiscence tormenteth; no desire of worldly wealth afflicteth, nor any foolishnesse moueth vnto mirth.

True felicitie consisteth in the good estate of the soule.

Fœlix anima quæ spreto turbine seculi per. trãsiens corporis claustra, illius summi, & incõprehẽsibilis lucis potest aliquo illustrari radio— fœlix cui victa voluptas
Terga dedit, longi quem non fregere dolores.

Of Loue.

Defi. *Loue is the most excellent effect of the soule, wherby mans hart hath no fansie to esteeme, value, or ponder any thing in this world but the care and study to know God; neither is it idle, but worketh to serue him whom he loueth; and this loue is heauenly. There is also a loue naturall, and that is a poyson which spreadeth thorow euerie veine, it is an hearbe, that being sowne in the entrailes, mortifieth all the members, a pestilence, that through melancholy killeth the heart, and the end of all vertues.*

LOue is the Master of boldnes and confidence. *Niphus de pulch.*

Loue is an vnreasonable excesse of de-

sire,

ſire, which commeth ſwiftly, and departeth ſlowly.

Whoſoeuer loueth, is deceaued, and blinded in that which he loueth.

The loue that a man getteth by his vertues, is moſt permanent.

Loue is of full ſpeech, but neuer more abundant therein then in prayſes.

A friend loueth alwayes, a louer but for a time.

The loue of beautie, is the forgetting of reaſon. *Socra.*

Loue begun in peril, ſauoureth of greateſt delight when it is poſſeſſed.

Loue inchanteth the hearts of men with vnfit fancies, and layeth beautie as a ſnare to intrap vertue.

Loue is a fading pleaſure, mixed with bitter paſſions, and a miſery tempered with a few momentarie delights.

Al bonds are little enough to hold loue.

Loue is a vertue, if it bee meaſured by dutifull choice, and not maimed with wilfull chance.

Lawleſſe loue neuer endeth without loſſe, nor the nuptiall bed defiled, eſcapes without reuenge.

Fancie

Fancie is a worme that biteth soonest the flourishing blossomes of youth.

Loue is not to be suppresst by wisedome, because not to bee comprehended with reason.

Hot loue is soone cold, and faith plighted with an adulterers vow, is tied without conscience, and broken without care.

Loue as it is variable, so is it mightie in forcing effects without deniall.

Cupid is not to be resisted with courage but entertained with courtesie.

Loue vanquisheth Tyrants, conquereth the malice of the enuious, and reconcileth mortal foes vnto perfect friendship.

Loue is a heat full of coldnesse, a sweet full of bitternesse, a paine full of pleasantnesse, making thoughts haue eyes, and hearts, eares, bred by desire, nursed by delight, weaned by iealousie, kild by dissembling, and buried by ingratitude.

That which with the heart is loued, with the heart is lamented.

Loue is a Worme, which commonly liues in the eye, and dies in the heart.

To bee free from loue, is strange; but to thinke scorne to be beloued, is monstrous.

Loue

Loue and royaltie can ſuffer no equals.

Loue being honeſt, may reape diſdaine but not diſgrace.

He that feeds vpon fanſie, may be troubled in the digeſtion.

Loue without his fruit, is like a picture without a face.

Loue neuer tooke thought, but neere her liues end; and hope of heauen had neuer feare of hell.

Things immortall are not ſubiect to affection. *Hermes.*

Affection bred by inchantment, is like a flower wrought in ſilke, in colour & forme moſt like, but nothing at all in ſubſtance and fauour.

Loue gotten by witch-craft, is as vnpleaſant, as fiſh taken with medicines is vnwholſome.

Loue is a Camelion, which draweth nothing into the mouth but ayre, and nouriſheth nothing in the body but the tongue.

Loue breaketh the braine, but neuer bruſeth the brow, conſumeth the heart, but neuer toucheth the skin, and maketh a deep skarre to be ſeen before any would be felt.

A man hath choice to begin loue, but not to end it.

It is meet for Louers to prefer manners before money, and honesty before beauty.

Lawlesse loue without reason, is the verie load-stone to ruth and ruine.

Loue is not satisfied with gold, but onely payed with loue againe. *Pythag.*

Loue couereth a multitude of sinfull offences, and loyaltie recouereth a world of infirmities.

Loue-knots are tyed with eyes and cannot be vntied with hands, made fast with thoughts, not to be vnlooſed with fingers.

To haue a faire Miſtreſſe in loue, and want gold to maintaine her, to haue thousands of people to fight, and no pennie to pay them, maketh your Miſtreſſe wild, and your Souldiours tame.

True loue is neuer idle, but worketh to ſerue him whom he loueth. *Auguſt.*

As Iuie in euerie place findeth ſomewhat to cleaue vnto, ſo loue is ſeldome without a ſubiect.

Loue is threefold; the firſt only embraceth vertue, the ſecond is infamous, which preferreth bodily pleaſure; the third is of

he

the bodie and ſoule, nothing more noble then the firſt, thē the ſecond nothing more vile, the third is equall to both. *Plato.*

Loue is a cruell impreſſion of that wonderfull paſſion which to bee defined is impoſſible, becauſe no wordes reach to the ſtrong nature of it, and onely they know it, which inwardly doe feele it. *Aurelius.*

He that makes not his Miſtreſſe a Goldfinch, may perhaps in time find her a Wagtayle.

The aſſaults of loue muſt bee beaten backe at the firſt ſight, leaſt they vndermine at the ſecond. *Pythag.*

Hee that looketh to haue cleare water, muſt dig deep, hee that longeth for ſweet muſick, muſt ſtraine Art to the higheſt; and he that ſeeketh to win his loue, muſt ſtretch his labour, and hazard his life.

It falleth out in loue as it doth with Vines, for the yong Vines bring the moſt wine, but the old the beſt.

Birds are trained with ſweet cals, but they are caught with broad Nets; louers are inlured with faire lookes, and intangled with diſdainfull eyes.

Of

Of loue mixed with mockerie, followeth the truth of infamie.

He that hath ſore eyes, muſt not behold the Candle, nor hee that would leaue his loue, fall to the remembrance of his Lady, for the one cauſeth his eyes to ſmart, and the other procureth the heart to bleed.

Like as the fire waſteth the Wood, ſo ſcornefulneſſe conſumeth loue. *Hermes.*

Loue can neuer bee fully fixed, when in him that is beloued, there wanteth merit.

It is conuenient in loue to bee diſcreet, and in hatred prouident and aduiſed.

Loue is a franticke frenzie, that ſo infects the minds of men, that vnder the taſt of Nectar, they are poyſoned with the water of Stix.

Loue brings on leaud lookes, to commaund by power and to bee obeyed by force.

Loue and Fortune fauors them that are reſolute.

Louers oftimes proceed in their ſutes as Crabs, whoſe paces are alwaies backward.

As affection in a louer is reſtleſſe, ſo if it be perfect, it is endleſſe.

Loue is a ſweet tyrannie, becauſe the lo-

uer endureth his torments willingly. *Niphus.*

The minde of a Louer is not where hee liueth, but where he loueth.

Loue fixed on vertue, increaseth euer by continuance.

The passionate Louer if he saile, loue is his Pilot, if he walke, loue is his companion, if he sleepe, loue is his pillow.

Loue is onely remedied by loue, and fansie must be cured by affection. *Pythag.*

Sophocles being demanded what harme hee would wish to his enemie; answered, that he might loue where hee was not fansied.

Loue is most fortunate, where courage is most resolute.

Affections are harder to suppresse, then enemies to subdue.

Louers othes are like fetters made of glasse that glister faire, but couple no constraint.

Loue maketh a man that is naturally addicted to vice, to bee endued with vertue, forcing him to apply himselfe to all laudable exercises, that thereby he may obtaine his louers fauour coueting to be skilfull in

good

good letters that by his learning hee may allure her; to excell in muſicke, that by his melodie he may entice her; to frame his ſpeech in a perfect phraſe, that by his learning and eloquence he may perſwade her, and what nature wanteth, he ſeeketh to amend by nurture; and the only cauſe of this vertuous diſpoſition, is loue.

Loue, be it neuer ſo faithfull, is but a Chaos of care, and fanſie though neuer ſo fortunate, is but a maſſe of miſerie. *Chilo.*

Loue is to be driuen out by reaſon, not to be thruſt out by force.

Amidſt the natural paſſions of man, loue is the fountaine of all other.

The louer knoweth what hee doth deſire, but he knoweth not what hee ſhould deſire.

Loue may wither by little & little, but the root will not be remoued on a ſuddaine.

It is a profit for young men, and a fault for old men to be in loue.

The beſt Phiſition to cure loue, is ſhee that gaue the wound.

The firſt ſtep to wiſedome, is not to loue, the ſecond, ſo to loue that it be not perceiued. *Plato.*

Secret loue burneth with the fierceſt flame.

As a King is honoured in his image, ſo God in man is both loued and hated; hee cannot hate man who loueth God, nor can he loue God, who hateth man. *Bernard.*

He that gathereth Roſes, muſt bee content to pricke his fingers, and he that will win a womans good will, muſt be content with ſhatpe words.

There are ſixe properties in loue. Selfe-loue is the ground of miſchiefe: Laſciuious loue, the root of remorſe: Wanton loue, the cowards warfare: Pure loue, neuer ſaw the face of feare: Pure loues eyes pierce the darkeſt corners: Pure loue attempteth the greateſt dangers.

Libertas quoniam nulli iam reſtat amanti
Nullis liber erit, ſi quis amare velit.
——Heu quantũ mentes dominatur in æquas
Iuſta Venus!

Of Iealouſie.

Defi. *Iealouſie is a diſeaſe of the mind, proceeding from a feare which a man hath, that that thing is communicated to another, which hee would not haue common, but priuate to himſelfe: it is alſo bred of*

that

that loue which will not ſuffer a partner in the thing beloued.

HE that is pained with the reſtles torment of iealouſie, doubteth and miſtruſteth himſelfe, being alwaies frozen with feare, and fired with ſuſpition. *Her.*

Iealouſie is ſuch a heauie and grieuous enemie to the whole ſtate of matrimonie, and ſoweth betweene the married couple ſuch deadly ſeedes of ſecret hatred and contention, as loue being once raced out with ſackleſſe diſtruſt thereof, through enuie enſueth bloudie reuenge.

A iealous man is ſuſpitious, euermore iudging the worſt, for if his wife be merry, he thinketh her immodeſt, if ſober, ſullen, if pleaſant, inconſtant, if ſhe laugh, it is leaudly, if ſhe looke, it is lightly; yea he is ſtill caſting beyond the Moone, and watcheth as the crafty cat ouer the ſilly mouſe.

Loue, as it is diuine with loyaltie, ſo it is hell with iealouſie.

Iealouſie proceedeth frō too much loue.

The heart being once infected with iealouſie, the ſleepes are broken, and dreames proue vnquiet, the whole night is conſumed in ſlumbers, thoughts and cares, and

the day in woe, vexation, and miſerie.

The iealous man, liuing, dies, and dying prolongs out his life in paſſion worſe then death; none looketh on his loue, but ſuſpition ſayes, this is hee that couets to bee corriuall in my fauours; none knocketh at the doore, but ſtarting vp, he thinketh them to be the meſſengers of fanſie; none talkes, but they whiſper of affection; if ſhe frown, ſhee hates him, and loues others; if ſhee ſmile, it is becauſe ſhe hath had ſucceſſe in her loue; looke ſhe frowardly on any man, ſhee diſſembles; if ſhee fauour him with a gracious eye, then as a man poſſeſſed with frenzie, hee crieth out, that neither fire in the ſtraw, nor loue in a womans looks, can bee concealed; thus doth hee liue reſtleſſe, and maketh loue, that oft is ſweet, to be in taſt more bitter then gall.

Iealouſie is a hell to the mind, and a horrour to the conſcience, ſuppreſſing reaſon, and inciting rage.

As there is no content to the ſweetneſſe in loue, ſo there is no deſpaire to the preiudice of iealouſie.

As a ſhip in a tempeſt, ſo is the mind toſt by iealouſie, the one ſtill expecteth his wrack,

wrack, the other ſeeketh his owne ruine.

Iealouſie maketh the coward ſtoute, the baſhfull audacious, the babler ſilent.

He that is iealous, is like him that is ſick of an ague, and powreth in drinke to augment the chilneſſe of his ſickneſſe. *Hip.*

There can be no greater tyrannie then iealouſie, whereby a man continually murthereth himſelfe liuing.

Iealouſie begetteth reuenge, reuenge nouriſheth iealouſie.

Loue is married to iealouſie.

Suſpition is the Mother of Iealouſie. *Dionyſius.*

Three things breed iealouſie, a mightie ſtate, a rich treaſure, and a faire wife.

Iealouſie is a hel-borne fiend, that peſtereth the mind with inceſſant paſſion.

Iealouſie, in ſeeking death, contemneth it, in finding it, repineth thereat, not for enduring it, but becauſe it ſuffereth him not to out-liue reuenge.

As the Crow thinkes her owne birds faireſt, ſo the iealous man thinketh his own choice excellenteſt.

Of little brookes proceed great Riuers, and from ſmall ſparkles of iealouſie, ariſe

great flames of diſtemperature.

To trouble a iealous man with counſel, is to augment his paine with ſuſpition.

Matrimonium ita demum tranquillè exigi poteſt, ſi vxor cæca, maritus autem ſurdus ſiat. Fœmineum genus zelotopiæ eſt obnoxium, & hinc oriuntur rixæ, & querimoniæ: rurſus marito obnoxia eſt vxoris garrulitas, qua moleſtia caruturus eſt ſi ſurdus ſit.

Of Hate

Defi. *Hate, or enuie, is a griefe ariſing of another mans proſperitie, and malignitie is moſt commonly ioyned with it, whether it be the fountaine of it, as ſome ſay, or one part thereof, as others will haue it. This malignitie or common hate, is a delight and pleaſure takē in another mans harme, although we receiue no profit therby; and it ſeemeth to be accidentall, that is, procured by hatred or ill will ariſing of ſome euill affection which one man beareth to another.*

THe greateſt floud hath the ſooneſt ebbe, the ſoreſt tempeſt the ſuddaineſt calme, the hotteſt loue the coldeſt end, and from the deepeſt deſire, oft-times enſueth the deadlieſt hate.

Hate thirſteth to ſalue his hurts by reuēg.

Enuie

Enuie is a ſecret enemie to honour.

There is nothing that more ſpighteth a man, then to receiue an iniurie before his enemie.

Hatred is the ſpirit of darkneſſe.

Hatred is blind as wel as loue. *Plutarch.*

Enuie is imagined of the Poets to dwell in a darke Caue, being pale and leane, looking aſquint, abounding with gall, her teeth blacke, neuer reioycing but in others harme, ſtill vnquiet and carefull, and continually tormenting her ſelfe.

Enuie in this point may bee diſcerned from hatred, the one is ſecret, the other is open.

The enuious man is fedde with daintie meate, for he doth continually gnaw vpon his owne heart.

Hate hath ſundrie affections, as contempt, anger, debate, and ſcornefulneſſe.

Enuie ſhooteth at others and woundeth herſelfe.

Sicilian Tyrants did neuer find
Thē enuy greater torment of the mind.

A wiſeman had rather be enuied for prouident ſparing, then pitied for his prodigall ſpending.

Bauens

Bauens are known by their bands, Lions by their clawes, Cocks by their combes, & enuious men by their manners.

Enuie neuer casteth her eye low, nor ambition neuer points but alwaies vpward.

Reuenge barketh only at the starres, and spight spurnes at that she cannot reach.

Enuie braggeth, but draweth no bloud, and the malicious haue more mind to quip then might to cut.

Enuie is like lightning, that will appeare in the darkest fog.

Very few dare serue or follow such as the Prince doth hate.

Much strangenes breedeth hatred, and too much familiaritie breedeth contempt.

The grudge, hatred, and malice of them that bee euill, iustifieth the iustice and sentence of them that be good.

It is better to be fellow with many in loue, then to be a King with hatred and enuie.

Enuie is blind, and can doe nothing but dispraise vertue. *Solon.*

Enuie is so enuious, that to thē that of her are most denied, and set farthest off, she giueth most cruell strokes with her feete.

As rust consumeth yron, so doth enuie

the

the hearts of the enuious. *Anaxag.*

An enuious man waxeth leane with the fatneſſe of his neighbour.

It is a ſcab of the world to be enuious at vertue.

Enuie is the companion of mightineſſe.

I doe not allow of enuie; but for good faith *Euripedes*, I would be enuied.

Enuie is the daughter of Pride, the authour of murther and reuenge, the beginner of ſecret ſedition, and the perpetuall tormentor of vertue.

Enuie is the filthie ſlime and impoſtume of the ſoule, a perpetuall torment to him in whom it abideth; a venom, a poyſon, or quickſiluer, which conſumeth the fleſh, & drieth vp the marow of the bones. *Socrates*

Take away enuie, and that which I haue is thine, let there bee no enuie, and that which thou haſt, is mine.

The enuious man thinketh his neighbours loſſes to be his gaines.

Of vices, enuie is the moſt ancient, pride the greateſt, and gluttonie the foulеſt.

The iniured man doth many times forget, but the enuious man doth neuer ſpare to perſecute.

Enuie

Enuie is a ſickneſſe growing from other mens happineſſe. *Mar. Aur.*

If any man bee good, he is enuied, if euill, himſelfe is enuious.

The enuious burie men quitke, and raiſe vp men being dead.

Hidden hatred is more dangerous then open enmitie.

It is an euill thing to hurt, becauſe thou hateſt, but it is more wicked becauſe thou haſt hurt, therefore to hate.

Malice drinketh vp the greateſt part of his owne poyſon. *Socrates.*

That hatred is commonly moſt deadly, which hath once beene buried, and afterward through iniurie is reuiued againe.

The iniurie of a friend is more grieuous then the malicious hatred of an enemie.

Enuie is alwayes readie to ſpeake what commeth next to mind, and not that which ſhe ought to ſpeake.

Like as griefe is a diſeaſe of the bodie: ſo is malice a ſickneſſe of the ſoule.

Enuie is nothing elſe but griefe of the mind at other mens proſperitie. *Amb.*

Debate, deceit, contention, and enuie, are the fruits of euill thoughts.

Enuie

Enuie doth alwayes waite at vertues elbow.

Glorie in the end erecteth that, which enuie in the beginning seemed to depresse.

Pascitur in vinis liuor, post fata quiescit.

Nulla ingenia tam prona ad inuidiam sunt, quàm eorum, qui genus ac fortunam suam animis non æquant, quia virtutem & alienum bonum oderunt. Liuius.

Of Women.

Defi. *Women, being of one and the selfe-same substance with man, are what man is, onely so much more imperfect as they are created the weaker vessels.*

WOmens sorrowes are either too extreame, not to be redressed, or else tricked vp with dissimulation, not to be beleeued.

Who finds constancie in a woman, finds all things in a woman.

Women are to bee measured, not by their beauties, but by their vertues.

Women in their wills are peremptorie, and in their answers sharp; yet like Faulcons they will stoop to a gaudie lure.

Womens tongues pierce as deepe as their eyes.

Womens

Womens eyes ſhed teares both of ſorrow and diſſimulation.

Women are wonders of nature, if they wrong not nature.

Women are admirable Angels, if they would not bee drawne with Angels to become Diuels.

A woman once made equall with man, becommeth his ſuperiour. *Socrates.*

Women bee of right tender condition, they will complaine for a ſmall cauſe, and for leſſe will riſe vp into great pride.

Like as no man can tell where a ſhooe wringeth him, better then he that weares it, ſo no man can tell a womans diſpoſition better then he that hath wedded her. *Mar. Aur.*

There is no creature that more deſireth honour and worſe keepeth it then a woman.

Beautie in the faces of women, and folly in their heads, be two wormes that fretteth life and waſteth goods.

Women for a little goodneſſe looke for great praiſe, but for much euill no chaſtiſment.

A fierce beaſt, and a perrilous enemie

to

to the Common-wealth, is a wicked woman, for ſhee is of much power to doe great harme. *Euripides.*

The Eagle when he ſoareth neareſt the ſunne, houers for a prey; the Salamander is moſt warme when hee lieth from the fire, and a woman moſt heart-hollow when ſhe is moſt lip-holy,

Though women ſeeme chaſte, yet they may ſecretly delight in change, and though their countenance bee coy to all, yet their conſcience may bee curteous to ſome one.

Women in miſchiefe are wiſer then men.

Women by nature are more pittifull thē men, but being moued to anger, they become more enuious then a Serpent, more malicious then a Tyrant, and more deceitfull then the Diuell. *Socrates.*

Women that are chaſte when they are truſted, proue wantons when they are cauſeleſſe ſuſpected.

It is the propertie of a woman, to couet moſt of that which is moſt denied her.

Virgins heartes are like Cotten-trees, whoſe fruit is ſo hard in the bud, that it ſoundeth like ſteele, and being ripe put forth

forth is nothing but Wooll.

As it is naturall to women to deſpiſe that which is offered, ſo it is death to them to be denied that which they demaund.

Womens hearts are full of holes, apt to receiue, but not to retaine.

He that can abide a curſt wife, need not to feare what companie he liueth in.

Like as to a ſhrewd horſe belongeth a ſharpe bridle, ſo ought a curſt wife to bee ſharply handled. *Plato.*

The cloſets of womens thoughts are euer open, & the depth of their hearts hath a ſtring that ſtretcheth to their tongs end.

Women are like to Fortune ſtanding vpon a globe, winged with the feathers of ficklenеſſe.

The rule for a wife to liue by, is her husband, if he be obedient to the lawes publique.

The eyes of women are framed by Art to enamour, aud their tongues by nature to inchant.

Womens faces are lures, their beauties baits, their lookes nets, and their words inticing charmes.

A hard-fauoured woman, renowned for her

her chaſtitie, is more to be honoured then ſhe that is inconſtant, though neuer ſo famous for her beautie. *Mar. Ant.*

Sophocles being asked why when hee brought in the perſons of women, hee made them alwayes good, whereas *Euripides* made them bad? becauſe I (quoth he) doe repreſent women as they ſhould bee, *Euripides* ſuch as they are

A faire woman vnconſtant, may bee reſembled to the counterfeit which *Praxitiles* made of *Florа* before the which, if one ſtood directly, it ſeemed to weepe, if on the left ſide, it ſeemed to laugh, if one the right ſide to ſleepe.

Womens wits are like Sheffield kniues, which ſometimes are ſo ſharpe that they will cut a haire, and other-whiles ſo blunt that they muſt goe to the grindſtone.

If women be beautifull, they are to bee wonne with praiſes; if coy, with prayers; if proude, with gifts; if couetous, with promiſes.

A woman of good life, feareth no man with an euill tongue.

Women oft in their loues reſemble the Apothecaries in their arts, who chuſe the

weeds for their ſhops, when they leaue the faireſt flowers in the garden.

The wiſer ſort of women are commonly tickled with ſelfe-loue.

The affections of women are alwayes fettered, either with outwatd beautie, or inward bountie.

Womens hearts and their tongues are not Relatiues.

A faire woman with foule conditions, is like a ſumptuous ſepulchre full of rotten bones.

A woman that hath beene married to many, can hardly pleaſe many.

An honeſt woman being beautifull, killeth yong men with her cõtenãce. *Guena.*

A womans mind is vncertain, it hath as many new deuices, as a tree hath leaues, for ſhe is alwayes deſirous of change, and ſeldome loueth him heartily with whom ſhe hath beene long conuerſant.

Truſt not a woman when ſhe weepeth, for it is her nature to weep when ſhe wanteth her will. *Socrates.*

Silence in a woman is a ſpeciall vertue.

A woman that hath no dowry to marry her, ought to haue vertue to adorne her.

A

A woman in her wit, is pregnable, in her smile, deceiueable, in her frowne, reuengeable, in her death, acceptable.

A faire, beautifull, and chast woman, is the perfect workmanship of God, the true glorie of Angels, the rare miracle of earth, and the sole wonder of the world. *Hermes*

That man which is married to a peaceable and vertuous woman, being on earth hath attained heauen, being in want, hath attained wealth, being in woe, hath attained weale, being in care, hath attained comfort.

Fœmina nulla bona est, vel si bona conti- (*git vlli,*
Nescio quo facto mala facta bona est.

Nisi sermonum optima semina mulieres suscipiunt, & participes eruditionis virorum fiant, absurda multa prauaque consilia atque cogitationes & affectus malos pariunt. Plutarch.

Of Beautie.

Defi. *Beautie is a seemely compositon of all the members, wherein all the parts with a certaine grace agree together; but beautie or comlines of the mind, is a conueniencie meet for the excellencie of a man, and that wherein his nature doth differ from*

other liuing creatures: and as the outward beautie moueth and reioyceth the eyes, so this shining in our liues by good order and moderation, both in deed and word, draweth vnto vs the hearts of those men amongst whom we liue.

BEautie is such a fading good, that it can be scarce possessed before it be vanished.

Beautie tameth the heart, and gold ouercommeth beautie.

The greatest gift that euer the Gods bestowed vpon man, is beautie; for it both delighteth the eye, contenteth the mind, and winneth good will and fauour of all men. *Anacharsis.*

Beautie is a Tyrant for short time, the priuiledge of nature, a close deceit, and a solitarie kingdome.

It is a blind mans question, to aske why those things are loued, which are beautifull.

The beauty of the body withereth with age, and is impaired by sickneſſe.

The beautie of the soule, is innocencie and humilitie. *Greg.*

The fairest creature that God made was the world. Women

Women that paint themselues to seeme beautifull, doe cleane deface the image of their Creator. *Amb.*

A beautifull countenance, is a silent cõmendation.

Beautie cannot inflame the fansie so much in a moneth, as ridiculous folly can quench it in a moment.

Beautie, vertue, and wealth, are three deepe perswasions to make loue frollicke.

The more beautie is seene, the more it is admired.

In al things diuisible, there is something more, something lesse, something equall, more or lesse; what can bee then more equall then beautie or wit? *Arist.*

The Scorpion, if he touch neuer so lightly, inuenometh the whole bodie, the least sparke of wild fire, sets a whole house in a flame, the Cockatrice killeth men with his sight, the sting of loue and beautie woundeth deadly, the flame of fansie sets all the thoughts on fire, and the eyes of a Louer wounded with beautie, are counted incurable.

He that is an enemie to beautie, is a foe to nature.

Beautie without honeſtie, is like poyſon preſerued in a box of gold.

Beautifull women be dangerous marks for yong mens eyes to ſhoot at.

Chooſe not thy wife by her beautie, but by her honeſtie, for her good deeds will remaine when age hath taken her beautie from her.

Parnã facit miſturam cum ſapientia forma. Neglecta decoris cura plus placet, & hoc ipſum quod non ornamus ornatus eſt. Amb.

Of Diſſimulation.

Defi. *Diſsimulation is an euill humour of the mind, and contrarie to honeſtie, it is a countenance euer diſagreeing from the hearts imagination, and a notorious lier in whatſoeuer it ſuggeſteth.*

THe holieſt men in ſhew, proue often the holloweſt men in heart. *Plotin.*

The typ of the tongue ſoundeth not alwayes the depth of the heart.

Where there is the greateſt flouriſh of vertue, there oft-times appeareth the greateſt blemiſh of vanitie.

A counterfeit diſeaſe, is ſometimes taken away with a falſe ſirop.

It is better to haue an open foe then a diſſem-

dissembling friend. *Pythagoras.*

Subtile Sophistrie peruerteth true Philosophie.

Hee which dwelleth next to a Cripple, wil soone learne to halt: and he that is conuersant with an hypocrite, will soone endeuour to dissemble.

Dissembled holines is double iniquitie.

The more taike is seasond with fine phrases, the lesse it sauoureth of true meaning.

He that dissembleth, sinneth not of ignorance, but deceiueth by a colour, which he himselfe knoweth to be false. *Orig.*

Dissemble not with thy friend, either for feare to displease him, or for malice to deceiue him. *Plato.*

It is farre better to speake the truth in few words, then to keep silence with deep dissimulation.

Dissembling curtesies are like *Circes* riches, which can turne vain-glorious fooles into Asses, gluttonous fooles into swine, pleasant fooles into Apes, and proud fooles into Peacocks.

Deceit deserues deceit, and the end of trecherie, is to haue no trust.

Craft hath neede of cloaking, where truth is euer naked.

He that hath oft been deceiued with the lies of a dissembler, wil scant giue him credit when he bringeth a true tale. *Plat.*

The flattering of an enemie, is like the melodie of the Syrens, who sing not to stir vp mirth, but to allure vnto mishap.

The mind of a crafty dissembler, is hardned more by practise, then the hands of an artificer by great labour.

Impia sub dulci melle venena latent.
Hæredis fletus sub persona risus est.

Of Folly.

Defi. *Folly, or intemperãcie in our actions, is an ouer-flowing in voluptuousnesse, forcing and compelling all reason in such sort, that no consideration of losse or hinderance, is able to stay or keep back him that is throgh long custome infected with vice from betaking himselfe of set purpose, to the execution of all his desires and lusts, as he that placeth his soule and soueraigne good therin: seeking for nor no other contentation in any thing, but onely in that which bringeth to his senses delight and pleasure.*

Late

LAte wit and vnfruitfull wisedome, are he next neighbours to folly.

There can bee no greater vanitie in the world then to esteeme the world, which esteemeth no man, and to make little account of God, who so greatly regardeth all men. *August.*

There can bee no greater folly in man, the by much trauaile to increase his goods, and with vaine pleasures to lose his soule. *Gregorie.*

It is folly to attempt any wicked beginning, in hope of a good ending.

He that is vainely carried away with all things, is neuer delighted with one thing.

It is a common imperfection to commit folly, but an extraordinarie perfection to amend.

The importunate and the foole are brothers children. *Mar. Aur.*

To be wanton without wit is apishnes, and to bee wittie without wantonnesse, precisenesse.

Fire is to bee quenched in the sparke, weeds are to be rooted out in the bud, and folly in the blossome.

Follies past are sooner remembred then redressed.

He

He that makes a queſtion where there is no doubt, muſt make an anſwere where there is no reaſon.

Few vices are ſufficient to darken many victories. *Plut.*

He that lendeth to all that will borrow, ſheweth great good will, but little wiſedome.

Marriage leapeth into the ſaddle, and repentance vpon the crouper. *Gnena.*

Vanitie is the maske wherein youth marcheth, and Folly the Page that waits attendant vpon their actions.

Pigmalion carued a picture with his hand, and doted vpon it with his heart.

He that makes curioſitie in loue, will ſo long ſtraine curteſie, that either he will be counted a ſolemn ſuter, or a witles wooer.

Too much curioſitie ſauoureth of ſelfe-loue, and ſuch as are too familiar run into contempt.

Folly refuſeth gold, and frenzie preferment, wiſedome ſeeketh after dignitie, and counſell looketh for gaine.

To make that thing proper to one, which before was common to all, is a true note of folly, and the beginning of diſcord.

The

The riotous that ſickneth vpon ſurfet, and the foole that feeleth aduerſitie, can verie hardly be cured. *Solon.*

The foole wanteth all things, and yet if he had them, could not vſe one of them.

Some be fooles by nature, and ſome bee craftie fooles, to get themſelues a liuing, for when they cannot thriue by their wiſedome, then they ſeeke to liue by follie.

Among the fooliſh, he is moſt foole that knoweth little, and yet would ſeeme to know much. *Aug.*

To bee ouercome with affections, is an euident token of folly.

It is great follie for a man to muſe much on ſuch things as paſſe his vnderſtanding.

Folly is the pouertie of the mind.

A wel-fauoured and faire perſon that is a foole, is like a faire houſe, and an euill hoſt harboured therein. *Diogenes.*

It is meere folly to hate ſin in another, and ſeeking to correct it, thou fall into a greater ſinne thy ſelfe,

A foole that from baſe pouertie is raiſed vp to riches, and worldly proſperitie, is of all men moſt forgetfull and vnfriendly to his

his friends.

A thing done, a foole knoweth, but a wise man fore-seeth things before they come to passe.

The more riches that a foole hath, the foolisher he is.

The heart of a foole is in his mouth, but the mouth of a wiseman is in his heart. *Si.*

Instructions giuen to fooles, increase folly.

Inter cætera mala hoc quoque habet stultitia Semper incipit viuere. Seneca.

Sicut nec auris escas, nec gutter verba cognoscit: ita nec stultus sapientiam sapientis intelliget.

Of Flatterie.

Defi. *Flatterie is a pestilent and noysome vice, it is hardly to be discerned frō friendship, because in euery motion and affect of the minde, they are mutually mingled together, but in their actions they are meere contraries; for flatterie dissenteth from what euer it seemes to intend.*

HE is vnwise, that rather respecteth the fawning words of a flatterer, thē the intire loue of a faithfull friend. *Aurelius.*

Flat-

Flatterers resemble Swallowes, which in the Sommer-time creepe vnder euerie house, and in the winter leaue nothing behind them but durt.

Flatterers blaze that with praises, which they haue cause to blaspheme with curses.

To flatter a wiseman, shewes want of wisedome in the flatterer.

As no vermin will breed where they find no warmth, no Vultures sleep where they find no pray, no flies swarme where they see no flesh, no pilgrime creep where there is no Crosse, so there is no Parasite will lurke where he finds no gaine.

He that seeketh by a plausible shadow of flatterie, to seduce a mind from Chastitie to adulterie, sinneth against the law of nature in defrauding a man of his due, his honour, and his reputation. *Lactan.*

Little things catch light minds and fansie is a worme that feedeth first vpon Fennell.

White siluer draweth blake-lines, and sweet words breed sharpe torments.

It is better to fall amongst a sort of Rauens, then amongst flattering companiõs, for the Rauens neuer eat a man till hee bee dead,

dead, but flatterers will not spare to deuoure him while he is aliue. *Plut.*

Flatterie is like a golden pil, which outwardly giueth pleasure, but inwardly is ful of bitternesse.

Flatterers are like Trencher-flies, which wait more for lucre then for loue.

Endeauour diligently to know thy selfe, so shall no flatterer deceiue thee. *Bias.*

The flatterer diligently applieth himselfe to the time, and frameth his speech to please his Masters humour. *Arist.*

Like as a Camelion hath all colours saue white, so hath a flatterer all points saue honestie.

The wood maintaining fire, is consumed by it, and riches which nourish flatterers, by them come to nothing. *Stobæus*

He that truly knowes himselfe, cannot be deceiued by flatterie.

Flatterie is like friendship in shew, but not in fruit. *Socra.*

To chide or flatter thy wife publikely, is the next way to make her doe ill priuatly.

Adulatio aperti is & propitijs auribus recipitur, in præcordia imã descendit: venit ad

me

me pro amico blandus inimicus. Senec.

Sicut ſumenda ſunt amara ſalubria, ita ſemper vitanda eſt amara dulcedo. Cic.

Of Suſpition.

Defi. *Suſpition is a certaine doubtfull feare of the mind, detayning the heart timorouſly with ſundrie affections, and uncertaine proceedings.*

IT is hard to blind ſuſpition with a falſe colour, eſpecially, when conceit ſtandeth at the doore of an enemie. *Aurel.*

Suſpitious heads want no Sophiſtrie to ſupply their miſtruſt.

Let not thy heart ſuſpect, what neither thine eye ſees by proofe, nor thine eares heare by report.

The man that is feared of many hath cauſe likewiſe to ſuſpect many. *Socrates.*

Miſtruſt no man without cauſe, neither be thou credulous without proofe.

Suſpition is a vertue, where a man holds his enemie in his boſome.

It is hard to harbour beleeſe in the boſome of miſtruſt.

Where the partie is knowne for a profeſſed foe, there ſuſpicious hate enſueth of courſe.

It is hard to procure credit, where truth is suspected.

Suspition is the poyson of true friendship. *August.*

It is better to suspect too soone, then mistake too late.

Small acquaintance breeds mistrust, and mistrust hinders loue.

Suspition may enter a false action, but proofe shall neuer bring in his plea.

Where Vertue keepeth the Fort, Report and Suspition may assaile, but neuer sacke.

Suspition engendreth curiositie, backbyting, vnquietnesse, factions, iealousies, and many other mischieses.

Open suspecting of others, commeth of secret condemning our selues. S.P.S.

Where hatefull suspition breedeth enmitie, there it is hard with painted shadowes to procure amitie.

He that feareth nothing, suspecteth nothing.

Fooles suspect wisemen, and wisemen know fooles.

When we suspect our selues to be most miserable, then is the grace of God most fauourable. *Bernard.*

Beautie

Beautie is the true glaſſe of diuine vertue, and ſuſpition the mirrour in which we ſee our owne noted dangers.

Suſpect the meaning, and regard not ſpeeches. *Socra.*

Baniſh from thy heart vnworthie ſuſpect, for it polluteth the excellencie of the ſoule.

To ſuſpect where there is cauſe, is ſufferable; but to ſuſpect without cauſe, is intollerable.

Hee that liues without offence, neuer need to ſuſpect reproofe.

Cauſeleſſe ſuſpition is the next way to make him doe euill, which alwayes before did carry a conſtant meaning. *Bias.*

Octauius Auguſtus, domum ſuam non ſolum crimine, ſed ſuſpitione criminis vacare voluit.

Sicut difficilè aliquem ſuſpicatur malum qui bonus eſt: ſic difficilé aliquem ſuſpicatur bonum, qui ipſe malus eſt. Cic.

Of Thoughts.

Defi. *Thought, generally is all the imaginations of our brain: which being a propoſed obiect of the heart, maketh it continually reuolue and worke vpon thoſe conceits.*

THoughts of loue, the further they wade, the deeper they be, and desires ended with peril, fauor of greatest delight.

Carrie thy thoughts seald vp in silence.

Thoughts are blossoms of the mind, and words the fruits of desires. *Hermes.*

There is nothing that more shorteneth the life of man, then vaine hope and idle thoughts.

To muse and meditate is the life of a learned man. *Cicero.*

Cogitations and thoughts are the mouings and trauailes of the soule. *Arist.*

There are no colours so contrarie as white and blacke, no elements so disagreeing as fire and water, nor any thing so opposite as mens thoughts and their words.

Think from whence thou comest, blush where thou art, and tremble to remember whither thou shalt goe. *Ber.*

The mind is the touch-stone of content

Thoughts are not seene, but the face is the herald of the mind.

Who thinks before he doe, thriueth before he thinks.

Thoughts and conceits, are the apparell of the mind. S.P.S.

Hee imployeth his thoughts well, that vseth them rather to testifie his vertue, then to nourish his displeasure.

Let a Prince be garded with Souldiers, attended by coũsellers, and shut vp in Forts, yet if his thoughts disturbe him, hee is miserable. *Plut.*

Mens thoughts are like Courtiers cloakes, often shifted, and neuer more impatient then when they are shifted.

The bow that standeth bent, doth neuer cast straight, and the mind that is delighted with earthly pleasures, seldome thinketh on heauenly happinesse.

It is an ancient custome in the malice of man, to hold nothing for well done, but that which he thinketh well of, although it be euill; and to esteeme nothing for euil, but that which wee hate, although it bee right good.

When death is at the doore, remedie is too late, and when misfortune is hapned, thought of preuention is bootlesse.

Cogitationes vagas & inutiles, & velut somno similes né recipias; quibus si animum tuum oblectaueris, quum omnia disposueris tristis remanebis. Cicero.

Cogitationes sunt improuidi animi respectus, & ad enagationem pronæ.

Of Wit.

Defi. *Wit is the first and principal part of the soule, wherein the mind, the vnderstanding, and the memorie are contained, which are most necessarie for the direction of all good and vertuous actions.*

SHarpnesse of wit, is a sparke that soonest inflameth desire. *Chilo*

One mans will, is another mans wit.

The ornaments of wit, are much more faire then the badges of Nobilitie.

A bond-man to ire hath no power to rule other men by his owne wit.

Strength wanting wit and pollicie to rule, ouerthrowes it selfe. *Horace.*

That which mans strength cannot bring to passe, wit and policie will soon dispatch.

Wine is such a whetstone for wit, that if it bee often set thereon, it will quickly grinde all the steele out, and scarce leaue a backe where it found an edge.

There bee three things which argue a good wit; inuention, conceiuing, and answering.

Wit doth not commonly bend, where will

will hath moſt force.

A good wit ill imployed, is dangerous in a common-wealth. *Demoſt.* —

Hee that in theſe dayes ſeeketh to get wealth by wit, without friends, is like vnto him that thinketh to buy meat in the market without money.

As the Sea-crab ſwimmeth alwayes againſt the ſtreame, ſo doth wit alwayes againſt wiſedome. *Pythag.*

As a Bee is oftentimes hurt with his own honie, ſo is wit not ſeldome plagued with his owne conceit.

Wit without learning is like a tree without fruit. *Ariſt.* —

Wit, though it hath beene eaten with the canker of conceit, and fettered with the ruſt of vaine loue, yet being purified in the ſtill of wiſedome, and tried in the fire of zeale, will ſhine bright, and ſmell ſweet in the noſtrils of all young nouices.

Wiſedome cannot bee profitable to a foole, nor wit to him that vſeth it not.

The wit of man is apt to all goodneſſe, if it be applied thereunto. *Diogenes.* —

Mans wit is made dull through groſſe and immoderate feeding.

Many by wit get wealth, but none by wealth purchase wit, yet both wit and wealth agree in the best sympathie.

Hee seemeth to bee most ignorant, that trusteth most to his owne wit. *Plato.*

By how much the more the interior senses are more precious, and the gifts of the mind more excellent, then the exterior organs and instruments of the bodie; by so much the more is wit to bee preferred before the outward proportion of lineaments.

Hee best perceiueth his owne wit, that though his knowledge bee great, yet thinketh himselfe to vnderstand little. *Plato.*

As emptie vessels make the loudest sound, so men of least wit are the greatest bablers.

Recreation of wits ought to be allowed, for when they haue a little rested, they oftentimes proue more sharpe and quicke. *Seneca.*

Words wittily spoken, doe awake and reuiue the iudgement, but great and manifest examples perswade the heart.

Wit in women is like oyle in the flame, which either kindleth too great vertue, or

too

too extreame vanitie.

Wit gotten by industrie, though it bee verie hard in conceiuing, yet it is not hastie in forgetting.

Quid non ingenio voluit natura licere?
—Nihil non mortale tenemus.
Pectoris exceptis ingeniisque bonis. Ouid.

Of Wisedome.

Defi. *Wisdome is a generall vertue, the princesse and guid of all other vertues, and that wherein the knowledge of our soueraigne good and the end of our life consisteth; as also the choice of those wayes by which wee may come vnto it.*

WIsdome shineth in the midst of anger.

It is wisedome to think vpon any thing before we execute it. *Plotinus*

By others faults, wisemen correct their owne offences.

He is wise, that is wise to himselfe. *Emr.*

As it is great wisedome for a man to be secretary to himselfe, so it is meere foolishnesse to reueale the inwatd thoughts of his heart to a stranger.

It is wisedome to looke ere wee leape, and folly to doubt where no cause is.

It is more wiſedome to lament the life of the wicked, then the death of the iuſt. Al is but lip-wiſedome that wanteth experience. S.P.S.

In many iniuries, there is more ſecuritie and wiſedome to diſſemble a wrong, then to reuenge it. *Alex. Seue.*

There can bee no greater triumph, or token of wiſedome, then to conquer affections.

To the wiſe, it is as great pleaſure to heare counſaile mixed with mirth, as to the fooliſh to haue ſport mingled with rudenes.

Wiſedome is great wealth, ſparing is good getting, and thrift conſiſteth not in gold, but in grace.

Wiſedome prouideth things neceſſarie, not ſuperfluous. *Solon.*

He that enioyeth wealth without wiſedom, poſſeſſeth care for himſelfe, enuie for his neighbors, ſpurs for his enemies, a prey for theeues, trauaile for his perſon, anguiſh for his ſpirit, a ſcruple for his conſcience, peril for his loue, woe for his children, and a curſe for his heires; becauſe although he knowes how to gather, yet hee wanteth

skill

skill to disposse what he hath gotten.

He that is too wise, is a very foole.

True wisedome teacheth vs as well to doe well, as to speake well.

Sapience is the foundation and root of all noble and laudable things; by her wee may attaine a happie end, and learne to keepe our selues from euerlasting paine.

It is a point of great wisedome, to know to what purpose the time best serueth.

Wisedome is a tree that springeth from the heart, and beareth fruit in the tongue.

A wiseman is neuer lesse alone, then when he is alone. *Amb.*

The first point of wisdome, is to discern that which is false, the second to knowe that which is true. *Lactan.*

Wisedome is the food of the soule.

A wisemans coũtry is the whole world.

Wisedome garnisheth riches, and shadoweth pouertie. *Socra.*

Liberalitie knoweth not the circumstances how to giue, if wisedome bend not the course by a right compasse.

A valiant mind, forward in wit, and not guided by wisedome, runneth into manie inconsiderations.

Wisedome

Wiſedome is wealth to a poore man.

Many things imperfect by nature, are made perfect by wiſedome.

Of all the gifts of God, wiſedome is moſt pure, ſhee giueth goodneſſe to good people, ſhe pardoneth the wicked, ſhe maketh the poore rich, and the rich honourable. And ſuch as vnfainedly embrace her, ſhe maketh like vnto God. *Hermes.*

Iuſtice without wiſedome, is reſolued into crueltie, temperance into furie, and fortitude into tyrannie. *Cicero.*

Wiſedome reformeth abuſes paſt, ordereth things preſent, and fore-ſeeth things to come.

Wee can in no ſort behaue our ſelues more prudently, then by conſidering how we may deale prudently.

A man of perfect wiſedom is immortal, and one of an inſeeing vnderſtanding ſhall abound in wealth, ſo that a wiſe Commaunder ſhall liue euer to purchaſe, and purchaſe euer to liue.

It is not poſſible for that man to obtain wiſedome and knowledge, which is in bondage to a woman. *Mar. Aurel.*

Wiſedome was begot by nature, nouriſhed

shed by experience, and brought forth by learning; who like a Midwife, putteth nothing in the mind, but deliuereth and infranchiseth the ouer-burdened memorie.

Power and magnanimitie in a young Souldiour, is combated by old age, and taken prisoner by wisedome.

The onely Mother of extreame mischeif and first originall of warres, was worldly wisedome.

Wisedome is like a thing fallen into the water, which no man can find, except hee search at the bottome.

Oculorũ est in nobis sensus acerrimus, quibus sapientiam non cernimus quã illa ardentes amores excitaret sui, si videretur. Cic.

Primus ad sapientiam gradus est, seipsum noscere: quod vt omnium difficilimum est, ita longé vtilissimum.

Of Sermon.

Defi. *Sermon is speech or take commonly vsed of diuine matters and holy Scriptures, conferring either with God, or of God.*

SErmons are testimonies of obedience, and obedience to the word of God is the mother of all vertues.

Sermons consist of three heads, reprehension,

henſion, admonition, and comfort.

Sermons are the vtterance of Angels from the mouths of good men.

A good mans Sermons are lances to a bad mans conſcience, and balme to a penitent ſinner.

Honeſtie is the true beautie of the ſoule, and Sermons the excellencie of a good tongue.

Foure things iſſue from Sermons; prudence, temperance, fortitude, and iuſtice.

Orations did euer preuaile amongſt the ignorant: ſo ſhould Sermons amongſt Chriſtians.

Sermons guilt with words and not matter, are like Images, that painted ſeeme faire, but being looked into, are found earth.

Sermons adorne men with wiſedome, and giues them knowledge of things paſt, and things to come.

Sermons raine downe knowledge and vnderſtanding, and bring to heauen thoſe which follow them.

All the life of man, which expreſſeth a worthy end, conſiſting in contemplation, and action, hearing of Sermons, and imi-

tating

tating them.

The vertue of wisedome proceedeth from knowledge and reason, gotten by hearing of Sermons.

The knowledge of good and euill commeth by hearing the word of God preached. *Basil.*

Science is a dead knowledge of things, and cannot exchange the will to follow the knowen good; but Sermons are beams proceeding from that true sunne: which doth not onely illuminate the vnderstanding, but also kindleth the fire of zeale in mens hearts. *Ambrose.*

The vertue of Sermons, among other vertues, is like the vertue of sight among the fiue sences.

Sermons haue three eyes; Memorie, Vnderstanding, and Prudence.

Preachers in their Sermons, resemble Herralds, declaring the message of their Maister.

Quanto magis quisque in sacris eloquijs assiduus fuerit, tanto ex eis vberiorem intelligentiam capit. Bernard.

Omnia sunt hominum subito fluitantia motu;
Tempus in æternum vox vivet vna Dei.

Of

Of Memorie.

Defi. *Memory is that which preserueth vnderstanding, and keepeth fast those things learned and learned it is the mother of the Muses, the treasury of knowledge, the hearing of deaf things & the sight of the blind.*

THe Memorie of man is like a Net which holdeth great things, and letteth the small come thorow. *Solon.*

Before thou sleepe, apparell remembrance with what thou hast said and done waking.

No man ought to make his Memorie rich by searching out the secrets of God *Bernard.*

There is a diuine Memory giuē of God, in which Casket the Iewels of wisedome, and science are lockt. *August.*

Memorie is the mother of the Muses.

It is a folly to remember that, by the which we forget our selues.

Themistocles was of so great Memorie, that he desired to be taught the Art of forgetfulnesse.

We are fashioned by wit, knowledge, and Memorie, but studie counites and weds them together.

Boast

Boast not of the remembrance of ill, but rather be sorry for bearing that load in thy memorie.

Memorie is an enemie to rest, and the Chronicle of our misfortunes. *Aurel.*

Remembrance of good thinges is the key which vnlocks a happie memorie.

Memorie is the soules treasurie, and thence she hath her garmẽts of adornatiõ.

Neuer trouble thy head with remembrance of idle words, but apply thy wit to vnderstand deepe meanings.

Writing is the tongue of the hand, and the Herrald of Memorie.

Whatsoeuer thou bequeathest to Memorie, suffer it to sleep with her, after imploy it, and it will haue better abilitie.

Surfets & cold cõfound memory. *Galen.*

The best remembrance is to think well, say well, and doe well, all other are superfluous.

Memorie doth temper prosperitie, mitigate aduersitie, keepes youth vnder, and delights age. *Lactan.*

The remembrance of our old iniquities ought to worke new repentance.

It is great wisedome to forget other mens

mens faults by remembring our owne offences. *Socra.*

The first Lesson that *Socrates* taught his Schollers, was *Remmiscere.*

Memoria non est futurorum, nec præsentium, sed præteritorum; vnde sensus est præsentium; opinio seu fides futurorum, & memoria præteritorum. Arist.

Memoria est signatarum rerum in mente vestigium. Cic.

Of Learning.

Defi. *Learning is the knowledge & vnderstanding of the Arts and Sciences, she is also the mother of vertue and perfection.*

IF a Gouernour or Captaine be void of wisedome and learning, ciuil policy cannot be maintained, martiall discipline wanteth her greatest stay, and courage proueth rashnes.

Learning in a Souldier, is an armour of neuer-tainted proofe, and a wounding dart vnresistable. *Vegetius.*

Learning was the first founder of weals publike, and the first crowne of conquest.

Learning addeth to conquest perpetuitie, when Fortunes sunne setteth at the first shining.

He

Hee that laboureth to instruct the mind with good and laudable qualities and vertuous and honest discipline, shall purchase praise with men, and fauour with God. *Augu.*

Learning is the display of honour, and humilitie is sister vnto true nobilitie: the latter being as needfull in a housholder, as the other in a man of Armes is profitable.

It neither sauoureth of learning, nor can bee approued of wisedome, to giue ouermuch credite to thinges which stand without reason.

The conquest of *Timotheus* won by oratorie and sweet words, was good, so were the out-cries of *Demetrius* effected with sword, but in an absolute Commaunder, let both the one and the other be resident.

In al thy conquest haue soueraign regard to learning, for therein was *Alexander* renowned, who in the conquest of *Thebes* sold all the free men, (Priests only excepted) and in the greatnes of the massacre, not only gaue charge for the sauing of *Pindarus* the Poet, but also himselfe saw, both him, his house and family vndamnified.

Learning is the temperance of youth,

the comfort of old age, standing for wealth vpon pouerty, and seruing for an ornament to riches. *Cicero.*

The most learning and knowledge that we haue, is the least part of that we be ignorant of. *Plato.*

Those men are in a wrong opinion, that suppose learning to be nothing auaileable to the gouernment of a Common-wealth.

Sleepe and labour are enemies to learning.

It is lesse paine to learne in youth, then to be ignorant in age. *Solon.*

Mans vnderstanding seeth, heareth, and liueth; all the rest is blind and deafe, wanting reason. *Plato.*

He is much to bee commended, that to his good bringing vp addeth vertue, wisedome, and learning.

False doctrine is the leaprosie of the mind.

Be sober and chast among yong folke, that they may learne of thee, and among old folkes, that thou maist learne of them.

Nature without learning is blind. *Plut*

A man cannot be better accompanied then among wisemen, nor better spen

hi

his time, then in reading of books.

If thou desire to be good, endeuour thy selfe to learne to know, and to follow the truth, for hee that is ignorant therein, and will not learne, can neuer be good. *Cicero.*

Learning maketh yong men sober, and comforteth olde men, it is wealth to the poore, and treasure to the rich. *Aristip.*

It is no shame for a man to learne that he knoweth not, of what age soeuer he be. *Isocrates.*

Of all things, the least quantitie is to be borne, saue of learning and knowledge, of which the more that a man hath, the better he may beare it.

Learne by other mens vices, how filthy thine owne are.

An opinion without learning cannot be good. *Seneca.*

Doctrinæ radices amaræ, fructus dulces. Bió.

Vita hominis sine literis mors est, & vim hominis sepultura. Cicero.

Of Knowledge.

Defi *Knowledg is that vnderstãding which wee haue both of our Creator, and of his works, and will, and of our owne selves; it is the store house of all wisedome, and the*

ning of our saluation.

KNowledge is of such equalitie, that the more a man knoweth, the more increaseth his desire to know.

The knowledge of all things is profitable, but to the abuse of any thing is vncomely.

To know, and not to bee able to performe, is a double mishap. *Solon.*

Experience with instruction, is the best way to perfection.

It is more to know how to vse the victorie, then to ouercome.

He that wanteth knowledge, science, and nurture, is but the shape of a man, though neuer so well beautified with the gifts of nature.

Alexander the great made so great account of knowledge and learning, that he was wont to say, he was more bound to *Aristotle* for giuing him learning, then to his father *Philip* for his life; sith the one was momentarie, and the other neuer to be blotted out with obliuion.

Learning & knowledge is of good men diligently sought for, and carefully kept in their bosomes, to the end that therby they may

may know sinne, and eschew the same, and know vertue, and attain vnto it, for if it be not applied thereunto of them that haue it, shee lacketh in them her whole dutie vndone. *Plato.*

Perfect hearing is a great help in a man to obtaine knowledge. *Isocrates.*

In warre iron is better then gold, and in mans life, knowledge is to be preferred before riches. *Socrates.*

The Ægyptians accounted it a most intolerable calamitie to endure but for three dayes the darknesse which God sent vnto them by *Moses*: how much more ought we to be afraid, when we remaine all our life in the night of ignorance?

Doubtfulnes and vntruth are the daughters of ignorance.

Aboue all things we should haue a care to keepe the bodie from diseases, the soule from ignorance, and the Citie from sedition. *Pythag.*

The best knowledge, is for a man to know himselfe. *Socrates.*

He that well knoweth himselfe, esteemeth but little of himselfe; he considereth from whence hee came, and whereunto

he must, hee regardeth not the vaine pleasures of this brittle life, but extolleth the law of God, and seeketh to liue in his feare. But he that knoweth not himselfe, is ignorant of God, wilfull in wickednes, vnprofitable in his life, and vtterly graceleſſe at his death. *Macrob.*

The vnderstanding and knowledge of vaine men is but beast-like, to those that are possessed with the heauēly spirit, which is secret and hid; and where as they speake and vtter their knowledge, all other ought to be silent:

Knowledge seemeth to be a thing indifferent both to good and euill.

Socrates thanked God onely for these three things; first in that hee had made him a man and not a woman; secondly, that he was borne a Grecian, and not a Barbarian; thirdly that he was a Philosopher, and not vnlearned: esteeming the giftes of Nature and Fortune of no value, vnlesse they bee beautified with the gifts of the mind.

Experience is the Mistris of age.

Cunning continueth when all other worldly wealth is wasted.

Hee that knoweth not that which hee ought

ought to know, is a brute beast among men hee that knoweth no more then hee hath need of is a man among bruit beasts, and hee that knoweth all that may be known, is a God among men. *Pythag.*

He is sufficiently wel learned, that knoweth how to doe well, and he hath power enough, that can refraine from doing euill. *Cicero.*

To lacke knowledge, is a very euill thing, to thinke scorne to learne, is worse; but to withstand and repugne the truth, against men of knowledge teaching the truth, is worst, and farthest from all grace.

No science is perfect, that is not grounded on infallible principles.

Solon, who taught by much experience and reading, wrought many things for the profit of the weale publique.

A man that is rich in knowledge, is rich in all thinges: for without it there is nothing, and with it, what can be wanting? *Solon.*

Endeuour thy selfe to doe so well, that others may rather enuie at thy knowledge than laugh at thy ignorance. *Socr.*

Licet omnes scientiæ nobiles sunt tantùm

diuina eſt nobilior; quia eius ſubiectum eſt nobilius. Ariſt.

Of Eloquence.

Defi. *Eloquence, or Oratorie, is an Art which teacheth the laudable manner of well-ſpeaking; it is the ornament of the braine, and the guilt ſometimes to an euill-reputed matter.*

THe ſpeech of man is a diuine worke, and full of admiration: therefore we ought at no time to poilute our tongues with vile and filthie talke,

Breuitie is a great praiſe of Eloquence. *Cicero.*

Speech is the nouriſhment of the ſoule, which onely becomes odious and corrupt by the wickednes of men. *Iſocrat.*

It is a ſpecial vertue to ſpeake little and well.

Silence is a ſweet Eloquence: for fooles in their dumbnes are accounted wiſe.

Many through Eloquence make a good matter ſeeme bad, and a bad matter ſeeme good.

Eloquence hath a double fountaine; the one internall, proceeding from the minde, called the diuine guide, the other external;

vttered

vttered in speech, called the messenger of conceits and thoughts. *Cicero.*

Internall Oratorie aimes at friendship, towards a mans selfe, respecting only the marke of vertue, through the instructions of philosophie.

Externall Eloquence aimes at friendship towards others, causing vs to speake and teach whatsoeuer is fruitfull and profitable for euery one.

Internall speech maketh a man alwaies agree with himself, it causeth him neuer to complaine, neuer to repent; it maketh him full of peace, full of loue and contentation in his own vertue; it healeth him of euery rebellious passion which is disobedient to reason, and of all contentions betweene wit and will: Externall carrieth with it all the force and efficacie to perswade.

Eloquence is made by aire, beaten and framed with articulate and distinct sound, yet the reason thereof is hard to bee comprehended by humane sense. *Quin.*

Words are the shadowes of works, and Eloquence the ornament to both.

When the lips of perfect Eloquence are opened, wee beholde as it were in a Temple,

ple, the goodly similitudes, and images of the soule.

It is not so necessary that the orator and the law should agree in one and the same thing, as it is requisite, the life of a Philosopher should bee conformable with his doctrine and speech. *Plato.*

Eloquence is a professiō of serious, graue, and waightie matters, and not a play vnconstantly vttered to obtain honour only.

All oratorie ought to haue reason for a foundation, and the loue of our neighbor for a marke to aime at.

The tongue is a slipperie instrument, and bringeth great danger to those that eyther neglect or defile it.

If Eloquence be directed with a religious vnderstanding, it will sing vs a song, tuned with all the concords of true harmonie of vertue.

Eloquence ought to be like gold, which is then of greatest prize and value, when it hath least drosse in it.

A drie and thirstie eare must be watered with Eloquence, which is good to drinke: and that Eloquence grounded vpon reason onely, is able to content and satisfie the

the hearing.

The goodlieſt aſſembly in the World is where the Graces and Muſes meete together

Vnprofitable Eloquence is like Cypres trees, which are great and tall, but beare no fruit.

Babling Orators are the theeues of time, and compared to emptie veſſels, which giue a greater ſound then they which are full.

The tongue by Eloquence ſerueth both to perfect and inſtruct others, and likewiſe to hurt and corrupt others.

There bee two onely times for a man to ſhew Eloquence; the one when the matter is neceſſarie, the other, when a man ſpeaketh that which he knoweth.

Great men ought to bee conſiderate in their ſpeech, and to be Eloquent in ſentẽtious words, of another phraſe then that of vulgar ſort, or els to be ſilent, wanting the vertue of Eloquence. *Gueua.*

Men ought to bee more conſiderate in writing then in ſpeaking, becauſe a raſh and indiſcreet word may be corrected preſẽtly, but that which is writtẽ, can no more

bee

be denied or amended, but with infamie.

Oratorie is the spurre to armes: for the eloquent oration of *Isocrates* was the first trumpet that gaue *Philip* an alarum to the Asian wars, which *Alexander*, his Sonne, without intermission ended.

Vt hominis decus est ingenium, sic ingenij lumen est eloquentia. Cicero.

Orationis facultas præcipuum naturæ humanæ bonum est.

Of Poetrie.

Defi. *A Poet was called* Vates, *which is as much as Diuiner, Fore-seer, or Prophet: and of this word* Carmina, *which was taken for Poesie, came this word Charms, because it is as a diuine inchantment to the senses, drawing them by the sweetnes of delightfull numbers to a wondrous admiration. The Greeks deriue a Poet from this word* Poiein, *which signifieth to make, and wee following it, call a Poet a maker, which name, how great it is, the simplest can iudge; and Poetrie* Aristotle *calleth an art of imitation, or to speake metaphorically, a speaking picture.*

WHitty Poems are fit for wise heads, and examples of honor, for such

as

is triumph in vertue.

Thinke thy ſelfe to bee a good Orator and Poet, when thou canſt perſwade thy ſelfe to doe that which thou oughteſt.

A King ought now and then to take pleaſure in hearing and reading of Comedies, becauſe thereby he may perceiue and heare many things done in his Realme, which otherwiſe he ſhold not know. *Iew.*

Poetrie quickneth the wit, ſweetneth the diſcourſe, and tickleth the eare.

Poetrie applied to the praiſes of God, knitteth the ſoule vnto him, ſoundeth the ſenſes, moderateth griefs, and temperateth hatred. *Gueua.*

Art is taught by Art, but Poetrie onely is the gift of God.

Poetrie diuiding a man from himſelfe, maketh him worthily his owne admirer.

As the ſeale leaueth the impreſſion of his forme in wax, ſo the learned Poet engraueth his paſſions ſo perfectly in mens hearts, that the hearer almoſt is transformed into the Author.

A corrupt Subiect defraudeth Poetry of her due praiſe.

A true Poet in his lines forgeth prophane

phane pleasure, but approued doctrine.

Loue heateth the braine, and anger maketh a Poet. *Iuuenal.*

Poetry is another nature, making things seeme better then they are by nature.

Impious Poets make *Clio* a *Thais*, Helicon a brothel-house, and themselues contemptible.

Painting is a dumbe poesie, and poesie a speaking painting.

It was written of *Socrates*, that he was ill brought vp to Poetrie, because he loued the truth.

Hee which first inuented the Iambique versifying, to bite and quip, was the first that felt the smart thereof.

Ease is the nurse of poetrie. S.P.S.

Poets are borne, but Orators are made.

O sacer & magnus vatum labor, omnia fato
Eripis, & donas populis mortalibus æuum.
Carmina quam tribuent, fama perennis erit.

Of Admiration.

Defi. *Admiration is a passiõ of the soule which by a suddain apprehensiõ exalteth the powers, and makes them, as in a trance, sleep in iudgement of the present obiect, thinking al things to be wonderful that it beholdeth*

They

THey are infortunate Princes, that neither will bee taught to admire themselues, not wonder at their faults. *Petr.*

In vaine is he fortified with terror, that is not garded with loue and admiration.

They should liſt to doe leaſt, that may doe what they will, either in art or admiration.

[illegible]hat will looſe a friend to be rid of a foe, may bee admired for his policie, but not for his charitie.

Princes, for all their admirations, buy their quiet with wrongs.

It is better for a few eies to make a little muer, then for all sights to infer an admiration.

Realmes get nothing by change, but perils and admiration.

Depth of words, height of courage, and largenes of magnificence, get admiration.

Thoſe which wiſh for Princes, endure them like wonders, nine dayes.

Some by admiring other mens vertues, become enemies to their owne vices. *Bias*

Wiſemen both prefer and admire the vniuſteſt peace, before the iuſteſt war.

It is a ſigne of a malicious minde, not

to

to admire the man which is worthie of admiration. *Mar. Aurel.*

He that from a man of strength and admiration takes away his right, augmenteth his strength, and giues him more right.

Ouer-shadowing prouidence blindes the sharpest, and most admiredst counsels of the wise, that they cannot discerne their nakednesse. *Hermes.*

Admire with loue, and loue with [illegible] the midst of woe. S P.S.

Ill-perswading want, wrongeo[illegible]ence, loosenes and force, are the breeders of Ciuill wars and admiration.

Men wholly vsed to war, wonder [illegible] the name of peace.

They which are brought vp in admiration and bloud, think it best fishing in troubled waters.

The weather-like vulgar are apt to admire euerie thing, and readie to turne as often as the tide. *Socrates.*

It were a wonder beyond wonder, if iniustice should keep what impiety hath gotten.

An easie yeelding zeale is quickly ouercome with admiring of grauities eloquẽce.

It

It is no wonder that the armed power doth either find right, or make right, for what may hee not, that may what hee will?

Our knowledge must be terror, and our skill fearefulnesse, to admire the worke of him which made all things.

Admiratio peperit philosophiam.

Admiratio quæ magna est non parit verba, sed silentium,

Of Schoole.

Def. A Schoole is a nursery of learning, or the store-house from whence the mind fetcheth instructions and riches, adorning the soule with all vertues and divine knowledge.

TYrannie is vile in a Schoolemaster: for youth should rather bee trained with courtesie then compulsion.

Because youth by nature is wild, therefore should Schoolemasters breake them by gentlenesse.

That child is grosse-witted, which being throughly schoole-taught, continues still barbarous.

Women proue the best Schoolemasters, when they place their best delights in instructions.

Women ought to haue as great interest

in Schooles as men; though not so soone as men, because their wits being more perfit, they would make mens reputations lesse perfit.

Two thinges are to bee regarded in Schooles and Schoolemasters, first, wherein children must bee taught, the next, how they should be taught.

A Schoole should containe foure principall rudiments, that is Grammar, Exercise, Musicke, and Paynting.

Grammer is the doore to Science, wherby we learne to speake well, and exactly.

Education is a second nature, and the principles learnt in Schooles is the best education.

The nature of man is like a paire of Ballance guided by Schoole-rules and custome.

If the royallest-borne creature haue not his nature refined with Schoole-rudiments, it is grosse and barbarous.

A Physitions studie is the Schoole of Philosophie. *Musonius.*

Nature not manured with knowledge, bringeth forth nothing but thistles and brambles.

Nature

Nature in ſome ſort is a ſchoole of decencie,& teacheth rules of honeſt ciuilitie.

The beſt wiſedome is to know a mans ſelfe, and learning: and Schooles firſt bring that knowledge.

Mans nature being the inſtinct and inclinatiõ of the ſpirit, is bettered by Schoole rudiments.

The want of Schoole-doctrine, is the firſt corruption of nature.

Lions are tamer then men, if doctrine did not bridle them.

Schooles tame Nature, and tamed Nature is perfit vertue.

Euerie good beginning commeth by nature, but the progreſſe by ſchoole-educatiõ

Courage and greatneſſe, is as much aſpired to in Schooles, as from nature.

Educatio eſt prima ſecunda, tertia pars vitæ, ſine qua omnis doctrina eſt veluti armata iniuſtitia.

——Nunc adhibe puro
Pectore verba puer, nunc te melioribus offer:
Quo ſemel eſt imbuta recens ſeruabit odorem
Teſta diu. Horace.

Of Ignorance.

Defi. *Ignorance is that defect which cauſeth*

a man to iudge euill of things, to deliberate worse, not to know how to take the aduantage of present good things, but to conceiue ill of what euer is good in mans life.

IT proceedeth of a light iudgement to credit al things that a man heareth, and to doe all things that he seeth. *Socra.*

Ignorance hath euer the boldest face.

To abound in all things, and not to know the vse of them, is plaine penurie.

Ignorance is a madnes of the mind.

It is great shame for an old man to bee ignorant in the knowledge of Gods law.

Idlenesse ingendreth ignorance, and ignorance ingendreth errour.

There is nothing worse then to liue beastly and out of honest order: and the greatest and most euident cause thereof is the sinne of ignorance, which is an vtter enemie to knowledge. *Plato.*

Through want of wit commeth much harme, and by meanes of ignorance, much good is left vndone.

Where there is no capacitie, there perswasions are in vaine. *Socra.*

It is better teaching the ignorant by experience, then the learned by wisedome.

To

To rule without regard, to vrge without reason, and to laugh immoderately, are manifest signes of ignorance.

Ignorance in aduersitie is a blessing, in prosperitie a scorne, in science a plague.

He that knoweth not how much he seeketh, doth not know when to find that which he lacketh.

There can be no greater ignorance then presumption.

Ignorance is no excuse for faults, sith we haue power of knowledge.

It is better to be vnborn then vntaught: for ignorãce is the root of misfortune. *Pla.*

Ignorance is neuer knowne to be ignorance till it be matched with knowledge.

The ignorant man hath no greater foe then his owne ignorance, for it destroyeth where it liueth. *Lactan.*

He is an ignorant Musitian that can sing but one song, but he is more accursed, that knoweth no vertue.

Ignorance is a dangerous and spirituall lying, which all men ought warily to shun. *Greg.*

Ignorance is a sicknes of the mind, and the occasion of all errour.

The ſoule of man receiuing, and comprehending the diuine vnderſtanding, conducteth all things rightly and happily; but if ſhee bee once ioyned with ignorance, ſhee worketh cleane contrarie; and the vnderſtanding is vnto the ſoule, as the ſight to the bodie. *Aug.*

From their lewd mother ignorance, iſſue two daughters, Falſhood and Doubt.

It is reported that Pope *Cœleſtine* the fift depoſed himſelfe by reaſon of his ignorãce.

Ignorance beleeueth not what it ſeeth.

He that is ignorant in the truth, and led about with opinions, muſt needs erre.

Ignorance is a voluntarie misfortune.

Ignorance is the mother of errours.

The harder wee receiue our health, becauſe we were ignorant that we were ſick.

From ſmall errours, not let at the beginning, ſpring oft-times great and mightie miſchiefes.

The cheifeſt cauſe and beginning of errour, is when men imagine thoſe things to pleaſe God, which pleaſe themſelues, and thoſe thinges to diſpleaſe God, whereat they themſelues are diſcontented.

An errour begun, is not to be ouercome with

with Violence, but with Truth.

Custome, though neuer so ancient, without truth is but an old errour. *Cyprian.*

He that erreth before he know the truth, ought the sooner to be forgiuen. *Cyprian.*

A wilfull-minded man is subiect to much errour —

Vnicum est bonum scientia, & malum vnicum ignorantia:
Imperitiam comitatur temeritas.

Of Goodnesse.

Defi. *Goodnesse is that which includeth in it selfe a dignitie that sauoureth of God and his works, hauing a perpetuitie and stedfastnesse of godly substance.*

GOodnes in generall makes euery one think the strēgth of vertue in another, wherof they find the assured foundation in themselues. *Plato.*

As oft as we doe good, we offer sacrifice.

It is too much for one good man to wāt.

A man may be too iust and too wise, but neuer too good. *Socra.*

The humour of youth is euer to thinke that good, whose goodnes he seeth not.

There is no good vnles it be voluntary.

A good mans wish is substance, faith

and fame, glorie, and grace according to the ſame.

A man is not to be accounted good for his age, but for his charitable actions.

He may worthily be called good, which maketh other men to fare the better for his goodneſſe.

Thou canſt not be perfectly good, when thou hateſt thine enemie; what ſhalt thou then be, when thou hateſt him that is thy friend? *Socrates.*

There is no greater delectation and cõfort to a good man, then to bee ſeene in the companie of good men. *Plat.*

The further a good man is knowne, the further his vertues ſpread, and root themſelues in mens hearts and remembrance.

Whaſoeuer is right and honeſt, and ioyned with vertue, that alone is onely good.

He that is mightie, is not by & by good, but he that is good, is preſently mightie. *If.*

The goodneſſe that proceedeth from an ignorant man, is like the hearbs that grow vpon a dunghill.

Riches wil decay, proſperity may change, but goodneſſe doth continue till death.

The more our grace and goodnes doth

in

increaſe, the more our ſoules addreſſe thẽſelues to God. *Baſil.*

As God is all goodneſſe, ſo loueth he al good things, as righteouſneſſe and vertue, and hateth vice and wickedneſſe.

The goodneſſe of the ſoule is the moſt principall and cheefeſt goodneſſe that can be. *Plato.*

Vir bonus & prudẽs (qualẽ vix repperit vnum
Millibus é cunctis hominũ cõſultus Apollo)
Iudex ipſe ſui totum ſe explorat ad vnguem.
Difficile eſt hominibus perſuadere, bonitatẽ propter ipſam diligendam. Cic.

Of Comfort.

Defi. *Comfort is any eaſe, helpe, or conſolation in our troubles and aduerſities, which diſburdening the mind, reſtores it to calme and quiet patience.*

COmfort in extremitie healeth manie wounds, pacifieth the diſcontented heart, and gouerneth the mind.

Troubles are but inſtructions to teach men wit: for by them thou maiſt know falſhood from faith, and thy truſtie friend from the trayterous foe.

Deſpaire not when all worldly meanes are done: for God will raiſe thee, if thou truſt

ttuſt in him. *Auguſt.*

Grieue not at afflictions, for they are the rods wherewith God beateth his children.

There is nothing grieuous if the thought make it not.

Art thou backbited? reioyce, if guiltles; if guilty, amend.

Be not diſcontented at the loſſe of children, for they were borne to die.

There is nothing the world can take away becauſe the world giueth nothing: fame periſheth, honours fade, wealth decayeth, onely our true riches is our conſtãcie in all caſualties. *Aurel.*

All things is vanitie which is vnder the Sun, all things continuall labor and trauell: what hath man to mourne for then, when all things he can loſe in this life, are but fading and miſerable?

That comfort is vaine which taketh not away the griefe. *Plato.*

To a minde afflicted with ſorrow, the beſt remedie is, to deferre counſell, vntill the partie be more apt to take conſolation. *Mar. Aurel.*

Let not ſorrow ouermuch moleſt thee, for when thou haſt wept thy worſt, greefe

muſt

must haue an end.

Wrong is the triall of thy patience.

Sicknes is the prison of the bodie, but comfort the libertie of the soule. *Pla.*

The best comfort to a miser, is to behold the ouerflow of his wealth.

The suspectlesse, the temperate, and the wise man, are neuer vncomfortable.

By sorrow the heart is tormented, by comfort, when it is halfe dead, it is reuiued.

Sad sighes write the woes of the heart, & kind speeches comfort the soule in heauines.

Assurance puts away sorrow, and feare poysons comfort. *Stobæus.*

He that will be truly valiant, must neither let ioy nor griefe ouercome him: for better not to be, then to be a bond-slaue to passion.

He that coueteth comfort without sorrow, must apply his wit in following wisedome.

To friendes afflicted with sorrow, wee ought to giue remedy to their persons, and consolation and comfort to their hearts.

The multiplying of comforts is the asswaging of cares. *Solon.*

In

In the midſt of all thy cares, let this bee thy chiefeſt comfort: hard things may bee mollified, ſtrait things may bee looſened, and heauie thinges ſhall little greeue him that can handſomely beare them.

Sorrow ſeldome taketh place in him that abſtaineth from foure things, that is, from haſtineſſe, wilfull frowardneſſe, pride, and ſloth.

Malé de te loquuntur homines, ſed mali, non de te loquuntur ſed de ſe.

Flebile principium melior fortuna ſecuta eſt.

Of Patience.

Defi. *Patience is a habit that cõſiſteth in ſuſtayning ſtoutly al labours and griefs, for the loue of honeſty; it is the excellent good thing that keepeth the tranquilitie of our ſpirit as much as may bee in aduerſities, and not to complaine of that which is vncertaine.*

PAtience is a voluntarie aduenturing of hard things for the deſire of vertue. *Socra.*

The remedie of iniuries is by continuall patience to learne to forget them. *Pub.*

He is worthy to be counted couragious, ſtrong, and ſtout, which doth not only with patience ſuffer iniuries, rebukes, & diſpleaſures

sures done vnto him, but also doth good against those euils. *Arist.*

Better it is to offer thy selfe in triumph, then to be drawen to it by dishonor. *Appi.*

It is a speciall signe of heroicall magnanimitie, to despise light wrongs, and nothing to reward meane aduentures.

It is good to forbeare to talke of things needlesse to be spoken, but it is much better to conceale thinges dangerous to bee told.

Patience is so like to fortitude, that it seemeth shee is either her sister or her daughter. *Arist.*

The common sort doe take reuenge for their credite, but noble minds forgiue for their vertue.

Patience without comfort, brings perill of consumption.

It is a pleasant tarying, that staieth from euill doing.

The end of patience is the expectation of promises.

That is to be borne with patience, which cannot be redressed with carefulnes.

It is no merit to suffer persecutions, if we haue no patience therein.

It is more safetie to forget an iniurie then to reuenge it. *Aurel.*

The sweetest salue for miserie, is patience, and the onely medicine for want is content.

Patience is the best salue against loue & fortune.

To suffer infirmities, and dissemble mishap, the one is the office of a constant sicke man, the other of a cunning states-man.

To be discreet in prosperitie, and patient in aduersitie, is the true motion and effect of a vertuous and valiant mind. *Cic.*

Quintus Fabius, after he had bin Consull, disdained not to march vnder the Ensigne of other Consuls.

Patience being oft prouoked with iniuries, breaketh forth at last into furie.

It is good for a man to wish the best, to thinke vpon the worst, and patiently to suffer whatsoeuer doth happen.

Humilitie, patience, and faire speech, are the pacifiers of wrath and anger,

He seemeth to bee pefectly patient, that in his fury can subdue his owne affections.

Patience and perseuerance, are two proper notes whereby Gods children are tru-

ly

ly knowne from hypocrites, counterfets, and dissemblers. *Aug.*

In suffering of afflictions, patience is made more strong and perfect.

The troubles that come of necessitie, ought to be borne with boldnes and good courage.

The best way for a man to be auenged, is to contemne iniurie and rebuke, and to liue with such honesty and good behauiour, that the doer of wrong shall at last be thereof ashamed, or at the least loose the fruite of his malice; that is, he shall not reioyce, nor haue glory of the hinderance and damage. *Plato.*

——*serpens, sitis, ardor, arena,*
Dulcia virtuti: gaudet patientia duris.
Leniter ex merito quicquid patiare ferẽdũ est.

Of Friendship

Defi. *Friendship is a communitie of a perpetuall will, the end whereof is fellowship of life, and it is framed by the profit of a long continued loue. Friendship is also an inueterate and ancient loue, wherein is more pleasure then desire.*

FRiendship is a perfect consent of things appertayning as well vnto God as to man,

man, with beneuolence and charitie.

Friendſhip in good men is a bleſſing, and ſtable connexing of ſundrie wils, making of two perſons one, in hauing & ſuffering, And therefore a friend is properly called a ſecond ſelfe, for that in both men is but one mind, and one poſſeſſion. And that which more is, a man reioyceth more at his friends good hap, then hee doth at his owne. *Aur.*

True and perfect friendſhip is to make one heart and mind, of many heartes and bodies.

It is the propertie of true friends to liue and loue together; but fained friends flie from a man in time of triall.

Friendſhip iudgeth with partialitie, and affection winketh at apparant follies.

A friends loue cannot be recompenced with riches, when (for his friend) hee putteth his life in ieopardie.

To diſſwade a man in a courſe of honor, were not the part of a friend, and to ſet one forward in folly, no diſcretion in a man.

Friendes meeting after long abſence, are the ſweeteſt flowers in the garden of true affection.

The

The loue of men to women, is a thing common & of course, but the friendship of man to man, is infinite & immortall. *Plato.*

The fellowship of a true friend in misery, is alwaies sweete, and his counsels in prosperity are alwayes fortunate.

Friendship being an equity of reciprocall good wil, is of three kindes, the one of neighbor-hood, the other hospitality, the last, loue. *Arist.*

Loue is confirmed either by gifts, or study of vertue; then goeth it from a passion to a perfect habit, and so leaueth the name of loue, and is called friendship, which no time can violate.

We ought to vse a friend like golde, to try him before we haue neede.

He is a true friend whose care is to pleasure his friend in all things, moued therunto by a meere good will which he beareth vnto him. *Arist.*

It is no small griefe to a good nature to try his friend. *Eurip.*

To beg a thing at a friends hand, is to buy it.

Perfit amity consisteth in equality and agreeing of the mindes.

A friend vnto a friend, neither hideth ſecret nor denieth money.

The want of friendes is perilous, but ſome friends proue tedious.

The words of a friend ioyned with true affection, giue life to the heart, and comfort to a care-oppreſſed mind. *Chilo.*

Friends ought alwayes to be tried before they be truſted, leſt ſhining like the Carbuncle, as if they had fire, they be found whē they be touched, to be without faith.

Good wil is the beginning of friendſhip, which by vſe cauſeth friendſhip to follow.

If thou deſire to be thought a friend, it is neceſſary that thou doe the workes that belong vnto a friend.

Among friends there ſhould be no cauſe of breach, but with a diſſembler no care of reconciliation.

He is a friend indeed that lightly forgetteth his friends offence.

Proud and ſcornefull people are perilous friends.

Friendſhip ought to be ingendred of equalnes, for where equality is not, friendſhip cannot long continue. *Cicero.*

Where true friends are knit in loue, there

ſorrowes are ſhared equally.

Friends muſt be vſed as Muſitions tune their ſtrings, who finding them in diſcord, doe not breake them, but rather by intention or remiſſion, frame them to a pleaſant conſent.

In muſick there are many diſcords before there can be framed a diapazon; & in contracting of good will, many iarres before there be eſtabliſhed a true & perfit friendſhip.

A friend is in proſperity a pleaſure, in aduerſity a ſolace, in griefe a comfort, in ioy a merry cõpanion, & at al times a ſecõd ſelfe.

A friend is a precious iewell, within whoſe boſome one may vnloade his ſorrowes, and vnfold his ſecrets.

As fire & heat are inſeparable, ſo are the hearts of faithfull friends. *Ariſt.*

He that promiſeth ſpeedily, and is long in performing, is but a ſlacke friend.

Like as a Phyſition cureth a man ſecretly, he not ſeeing it, ſo ſhould a good friend helpe his friend priuily, when he knoweth not thereof.

The iniury done by a friend, is much more grieuous then the wrongs wrought

by an enemie.

Friendſhip is giuen by nature for a help to vertue, not for a companion of vices.

Friendſhip ought to reſemble the loue betweene man and wife, that is, of two bodies to be made one will and affection.

The property of a true friend, is to performe more then he promiſeth, but the condition of a diſſembler, is to promiſe more then he meaneth to performe.

Great proffers are meete to be vſed to ſtrangers, & good turnes to true friends.

If thou intend to proue thy friend, ſtay not til need & neceſsity vrge thee, leſt ſuch triall be not only vnprofitable & without fruite, but alſo hurtfull and preiudiciall.

The opinion of vertue is the fountaine of friendſhip.

Fained friends reſemble crowes, that flie not but towards ſuch places where there is ſomething to be fed vpon.

He that ſeeketh after a ſwarm of friends, commonly falleth into a waſps-neſt of enemies.

Friendſhip oftentimes is better then conſanguinity.

A friendly admonition is a ſpecial point of

of true friendſhip.

It is beſt to bee praiſed of thoſe friends that will not ſpare to reprehend vs, when we are blame-worthy.

He that will not heare the admonition of a friend, is worthy to feele the correction of a foe.

He which goeth about to cut off friendſhip, doth euen as it were go about to take the Sunne from the world. *Cicero.*

There is no more certaine token of true friendſhip, then is conſent and communicating of our cogitations one with another. *Cicero.*

Vnity is the eſſence of amity.

He that hath no friend to comfort him in his neceſsity, liues like a man in the wilderneſſe, ſubiect to euery beaſts tyrannie. *Bias.*

Beleeue after triall, and iudge before friendſhip.

The fault which thou ſuffereſt in thy friend, thou commiteſt in thy ſelfe.

Shew faithfulnes to thy friend, and equity to all men. *Protog.*

No wiſe man wil chuſe to liue without friends, although he haue plenty of worldly wealth.

Though a wise man be contented & satisfied with himselfe, yet wil he haue friends, because he will not be destitute of so great a vertue.

There bee many men that want no friends, and yet lacke true friendship.

Neuer admit him for thy friend, whom by force thou hast brought into subiection.

Hee is not meete to be admitted for a faithfull friend, which is ready to enter amity with euery one.

Admit none to be thy friend, except thou first know how he hath dealt with his other friends before; for looke how he hath serued them, so will he likewise deale with thee.

The agreement of the wicked, is easily vpon a smal occasion broken, but the friendship of the vertuous continueth for euer. *Hermes.*

As mighty flouds, by how much they are brought into small riuers, by so much they lose of their strength; so friendship cannot be amongst many, without abating the force thereof. *Plut.*

Be slow to fal in friendship, but whē thou art in, continue firme and constant. *Socra.*

Illud

Illud amicitiæ quondam venerabile nomen,
Prostat, & in quæstu pro meretrice sedet.

Of Temperance.

Defi. *Temperance is that light which driueth away round about her the darknes and obscurity of passiõs: she is of al the vertues most wholesome: for she preserueth both publiquely and priuately humane societie, she lifteth vp the soule miserably throwne downe in vice, and restoreth her again into her place: it is also a mutuall consent of the parts of the soule, causing all disorder & vnbrideled affections, to take reason for a rule and direction.*

TEmperance calleth a man backe from grosse affects, and carnall appetites, and letteth him not exceede, neither in fooliſh reioicing, nor in vngodly sorrowing. *Solon.*

A young man vntemperate, and full of carnall affections, quickly turneth the body into age and feeble infirmities. *Anaxag.*

He cannot commend temperance that delighteth in pleasure, nor loue gouernment that liketh riot.

Constancie and temperance in our actions maketh vertue strong.

Men must eate to liue, & not liue to eate

In

In priuate families continence is to bee praiſed, in publique offices, dignity.

Intemperance is the fountaine of all our perturbations.

The pride of the fleſh is to be curbed & reſtrained with the ſharpe bit of abſtinence. *Ariſt.*

The moderation of the mind is the felicitie thereof.

Frugality is the badge of diſcretion; riot, of intemperance.

He that is not puffed vp with praiſe, nor afflicted with aduerſities, nor moued by ſlaunders, nor corrupted by benefits, is fortunately temperate.

He that fixeth his whole delight in pleaſure, can neuer be wiſe and temperate.

Temperance, by forbearing to be reuenged, reconcileth our enemies, and by good gouernment conquers them.

Temperance is rich in moſt loſſes, confident in all perils, prudent in all aſſaults, and happy in it ſelfe. *Hermes.*

It is not temperance which is accompanied with a fearefull mind, but that is true temperance, where the heart hath courage to reuenge, and reaſon power to reſtraine the

the heart.

Trim not thy house with tables and pictures, but paint it and guild it with temperance, the one vainely feedeth the eyes, the other is an eternall ornament which cannot be defaced. *Epictetus.*

Temperance is so called, because it keepeth a meane in all those things which belong to the delighting of the body. *Arist.*

Temperance crieth *Ne quid nimis.* Solon.

The parts of temperance, are modestie, shamefastnes, abstinence, continencie, honestie, moderation, sparingnes, and sobrietie. *Plato.*

Iustice may not be without temperance, because it is the chiefe point of a iust man, to haue his soule free from perturbations.

Heroicall vertues are made perfit by the mixture of temperance and fortitude: which separated, become vicious.

A temperate man which is not courageous, quickly becommeth a coward, and faint hearted.

Temperance is the mother of all duty and honestly.

In temperance a man may behold modestly without any perturbation of the soule.

Tempe-

Temperance compelleth men to follow reason, bringeth peace to the mind, and mollifieth the affections with concorde and agreement. *Socra.*

He is worthy to be called a moderate person, which firmely gouerneth and bridleth (through reason) the vice of sensuality, and all other grosse affections of the mind. *Aur.*

Nihil reperiri potest tam eximium, quàm istam virtutem, moderatricem animi temperantiam non latere in tenebris, neque esse abditam, sed in luce. Cic.

Non potest temperantiam laudare is, qui ponit summum bonum in voluptate: est enim temperantia libidinum inimica.

Of Innocencie.

Defi. *Innocencie is an affection of the mind, so well framed, that it will hurt no man, either by word or deede: a tower of brasse against slaunders, and the onely balme or cure for a wounded name, strengthning the conscience, which by it knoweth his owne purity.*

THere can be no greater good then innocency, nor worse euill then a guilty conscience.

The innocent man is happy, though he

he be in *Phalaris* Bull. *Cicero.*

Great callings are little worth, if the mind be not content and innocent.

The heart pricked with desire of wrong maketh sicke the innocency of the soule.

Riches and glory are broken pillars, but innocency is an vnmouing columne.

Innocẽcy and prudence, are two anchors that cannot be torn vp by any tempest.

Innocency to God is the chiefest incense, and a conscience without guile, is a sacrifice of the sweetest sauor. *Aug.*

Innocence being stopped of the malignant, taketh breath and heart againe, to the ouerthrow of her enemies. *Cicero.*

As fire is extinguished by water, so innocencie doth quench reproch.

Of all treasures in a common-wealth, the innocent man is most to be esteemed.

Innocency is in some sort the effect of regeneration. *Bernard.*

Religion is the soule of innocency, mouing in an vnspotted conscience.

Innocency is built vpon diuine reason.

Humane happines consisteth in innocencie of the soule, & vncorrupt manners.

All innocency consisteth in mediocritie,

as

as all vice dot hin exceſſe.

Innocency is a good which cannot be taken away by torment. *Mar. Aur.*

Innocency is the moſt profitable thing in the world, becauſe it maketh all things elſe profitable.

Innocency, Palme-like, groweth in deſpight of oppreſſion.

Beauty is a flower ſoone withered, health is ſoone altered, ſtrength by incontinence abated, but innocencie is diuine and immortall.

Innocency is an aſſured comfort, both in life and death.

As length of time diminiſheth all things, ſo innocency and vertue increaſeth all things.

The feare of death neuer troubleth the minde of an innocent man. *Cic.*

Age breeds no defect in innocency, but innocency is an excellence in age.

Nature, reaſon, & vſe, are three neceſſary things to obtaine innocencie by. *Lactan.*

Vt nepenthes herba, addita poculis, omnem conuiuij triſtitiam diſcutit, ita bona mens inſita nobis, omnem vitæ ſolicitudinem abolet.

A calumnia non defendit innocentia.

Of

Of Kings.

Defi. *Kings are the supreame Gouernors and Rulers ouer states and Monarchies, placed by the hand of God, to figure to the world his Almighty power; if they be vertuous, they are the blessings of their Realmes, if vicious, the scourges allotted for their subiects iniquities.*

THe Maiesty of a Prince, is like the lightning from the East, & the threats of a King like the noyse of thunder.

Kings haue long armes, and Rulers large reaches. *Ouid.*

The life of a prince, is the rule, the square, the frame & forme of an honest life; according to the which, their subiects frame the manner of their liues, & order their families; & rather from the liues of Princes do subiects take their paterne and examples, then from their lawes.

Subiects follow the example of their Princes, as certaine flowers turne according to the Sunne. *Horace.*

Princes are neuer without flatterers to seduce them, ambition to deprave them, & desires to corrupt them. *Plato.*

It belongeth to him that gouerneth, to be learned, the better to know what hee doth

doth; wise, to finde out how he ought to do it; discreet, to attend & take the opportunitie; & resolute in the action of iustice, without corruption or feare of any.

It is necessary for Princes to be stout, and also rich; that by their stoutnesse they may gather their owne, and by their riches represse their enemies.

It is better for a Prince to defend his owne country by iustice, then to conquer anothers by tyrannie.

That prince who is too liberall in giuing his own, is afterwards through necessitie, compelled to be a Tyrant, & to take from others their right.

As Princes become tyrants for want of riches, so they become vicious through abundance of treasure. *Plut.*

When an vnworthy man is preferred to promotion, hee is preferred to his owne shame.

The Prince that is feared of many, must of necessity feare many.

The word of a Prince, is faith royall.

Princes must not measure things by report, but by the way of conscience. *Socrat.*

It behoueth a Prince or Ruler to be of such

such zealous and godly courage, that he alwayes shew himselfe to bee as a strong wall for the defence of the truth.

The princes palace is like a cõmon fountaine or spring to his Citie or Countrie; whereby the common people, by the cleannes thereof, be long preserued in honestie, or by the impurenes thereof, are with sundry vices corrupted.

A King ruleth as he ought, a Tyrant as he list; a King to the profit of all, a Tyrant onely to pleasure a few. *Arist.*

A King ought to refraine the company of vicious persons: for the euill that they commit in his company, is accounted his. *Plato.*

Rulers doe sinne more grieuously by example then by act; and the greater gouernance they beare, the greater account they haue to render, that in their owne precepts and ordinaunces they bee not found negligent.

Not only happy, but also most fortunate is that Prince, that for rightnes of iustice is feared and for his goodnes beloued.

The greater that a Prince is in power aboue other, the more ought he to excell

in vertue aboue other.

When princes most greedily do prosecute vices, then their enemies are busie in wearing some webbe of deadly danger. *Plans.*

Princes, by charging their kngdomes with vniust tributes, procure from their subiects a wilfull deniall of due and most iust paiments.

He that possesseth an Empire & knoweth not how to defend it, may lose his possession before he know who offended him.

It little profiteth a prince to be Lord of many kingdomes, if on the other part he become bondslaue to many vices.

It appertaineth vnto Princes, as much to moderate their owne pleasures, as to giue order for matters of importance.

Children, borne of Kings, are composed of a precious masse, to bee separate from the common sort. *Plato.*

Malice and vice taking their full swing, through the carier of the power and libertie which wicked Princes yeeld vnto them, doe push forward euery violent passion, making euery little choler turne

to murder or baniſhment; and euery regard and loue, to rape or adultery; and couetouſnes to confiſcation.

A kingdome is nought els then the care of anothers ſafety; and Antiochus tolde his ſonne Demetrius, that their kingdome was a noble ſlauery.

Selfe-loue is not fit for Princes, nor pride an ornament meet for a diademe.

Kings & Princes doe loſe more in the opinions they hold, thē in the reaſons they vſe.

It is no leſſe diſcredite to a Prince to haue deſtroyed many of his ſubiects, then it is to a Phyſition to haue killed many of his patients.

Kings, as they are men before God, ſo are they Gods before men. *Lactan.*

It is very requiſite, that the Prince liue according to that law himſelfe, which he would haue executed vpon other men. *Archi.*

It becommeth a King to take good heed to his counſellers, in noting who ſooth his luſts, and who intend the publique profit, for thereby ſhall he know the good from the bad. *Plut.*

The strength of a Prince, is the friendship and loue of his people.

That King shall best gouerne his Realm, that raigneth ouer his people, as a Father doth ouer his children.. *Agesi.*

So great is the person and dignitie of a Prince, that in vsing his power & authoritie as he ought, he being here among men vpō earth, representeth the glorious estate and high maiestie of God in heauen. *Amb.*

It is requisite for all those that haue rule and gouernance in a common-weale, vnder their Prince, to know the bounds of their estate, and the full effect of their dutie, that by executing iustice, they may be feared, and by shewing mercy, they may be loued. *Lactan.*

It is requisite for Princes, to place such men in authoritie, as care least for it, and to keep thē from gouernment that presse forwards to it.

Except wisemen be made Gouernours, or Gouernours bee made wise men, mankind shal neuer liue in quiet, nor vertue be able to defend her selfe. *Plato.*

Hee that would bee a Ruler or Gouernour, must first learne to bee an obedient subiect,

ſubiect, for it is not poſſible for a proud & couetous-minded ſubiect, to become a gentle & temperate Gouernour. *Alex. Sen.*

When rule and authoritie is committed vnto a good man, he doth thereby publiſh his vertue, which before lay hid? but being committed to an euill man, it miniſtreth boldneſſe and licence to him, to do that euil which before he durſt not do. *Di.*

Animata imago rex pingendus eſt dei.
Nulla fides regni ſociis: omniſque poteſtas
Impatiens conſortis erit.

Of Nobilitie.

Defi. *Nobilitie is a glittering excellencie proceeding from anceſtors, and an honor which commeth from an ancient linage and ſtocke: it is alſo a praiſe, that proceedeth from the deſerts of our elders and fore-fathers? and of this nobleſſe there are three ſorts, the firſt bred of vertue and excellent deeds, the ſecond proceedeth from the knowledge of honeſt diſciplines and true ſciences, the third commeth from the ſcutchions and Armes of our anceſtors, or from riches.*

NObility is of more antiquitie then poſſeſſions. *Cicero.*

The time of our life is ſhort, but the race of nobility & honor, is euerlaſting. *Cicero.*

Nobleneſſe of birth, is either vniuerſall or particular, the firſt to be borne in a noble and famous Country, particular, to come of noble progenitors. *Ariſt.*

Nobility is beſt continued by that conuenient meanes whereby it roſe.

He is not to be held for noble that hath much, but he that giueth much.

It is requiſite for him that is noble borne, to take heede of flatterers, for they will be ready daily to attend his perſon for profit ſake.

Nobility is a title quickly loſt, for if riches forſake it, or vertue abandon it, it ſtraight-way becommeth as a thing that had neuer beene.

Whatſoeuer thy Father by his worthines hath deſerued, belõgs not to thee, it is thine owne deſerts that muſt make thee noble.

Vertue & noblenes, can neuer be ſeene in a man, except he firſt put away his vices.

He that defẽdeth his coũtry by the ſword, deſerueth honour, but he that maintaineth it in peace, meriteth more honour.

The nobility which we receiue from our anceſtors, becauſe it commeth not frõ our ſelues, is ſcarcely to be counted our owne.

To

To come of noble parentage, and not to be endued with noble qualities, is rather a defamation then a glory. —

Noble persons haue the best capacities, for whether they giue themselues to goodnes or vngraciousnesse, they doe in either of them so excell, as none of the common sort of people can come any thing nie them. *Cicero.*

True nobility consisteth not in dignity, linage, great reuenewes, lands, or possessions, but in wisedome, knowledge & vertue, which in man is very nobility, & that nobility bringeth man to dignity.

True nobility is not after the vulgar opinion of the common people, but is onely the praise and sirname of vertue. —

Omnes boni sẽper nobilitati fauemus, & quia vtile est reipublicæ nobiles esse homines, dignos maioribus suis, & quia valere debet apud nos clarorum hominum senex de republica meritorum memoria, etiam mortuorum. Cicer.

—*Nobilitas sola est atque unica virtus.*

Of Honour.

Defi. *Honour is a passion of the soule, and a mightie desire naturally desired of all creatures, yet many times mistaken, by inac-*/

quaintance with vertue.

HOnor and glory laboreth in miſtruſt, and are borne Fortunes bond-ſlaues.

Honor is the firſt ſtep to diſquiet, and dominion is attended with enuie. *Guena.*

The faith of a Knight is not limited by value, but by honour and vertue.

Honor is the fruit of vertue and truth.

Honor, glorie, and renowne is to many perſons more ſweet then life.

It is the chiefeſt part of honor for a man to ioyne to his high office and calling, the vertue of affabilitie, lowlines, tender compaſſion and pittie: for thereby he draweth vnto him, as it were by violence, the hearts of the multitude. *Olaus Mag.*

The greater the perſons be in authority that commit an offence, the more foule & filthie is the fault.

It better becommeth a man of honour to praiſe an enemie then his friend.

Happie is that Countrie, whoſe Captaines are Gentlemen, and whoſe Gentlemen are Captaines.

Honor is no priuiledge againſt infamie.

A man ought not to think it honor for himſelfe, to heare or declare the newes of others

others, but that others ſhould declare the vertuous deedes of him.

To attaine to honour, wiſedome is the pole-ſtarre and to retaine it patience is neceſſary.

The next way to liue with honour, and die with praiſe, is to bee honeſt in deſires, and temperate in our tongues.

The conditions of honour are ſuch, that ſhe enquireth for him ſhe neuer ſaw, runneth after him that flies from her, honors him that eſteemes her not, demandeth for him that wils her not, giueth to him that requires her not, and truſteth him whom ſhe knoweth not.

Noble-men, enterpriſing great things, ought not to imploy their force as their owne mind willeth, but as honur and reaſon teacheth. *Niphus.*

High and noble hearts which feele themſelues wounded, doe not ſo much eſteeme their owne paine, as they are angrie to ſee their enemies reioyce.

The captaine which ſubdueth a Countrie by intreatie, deſerueth more honour then he that ouercometh it by battell.

Honour without quiet, hurteth more

then it doth profit.

He that regardes his reputation, must second all things to his honour.

The heauens admit but one sun, & high places but one commander.

Men in authority are eyes of estate, according to whose life euery priuate man applieth his manner of liuing.

It is not the place that maketh the person, but the person that maketh the place honourable. *Cicero.*

There is more honour purchast in pleasuring a foe, then in reuenging a thousand iniuries.

Where hate beares soueraignty, honour hath no certainety.

Honour is brittle, & riches are blossoms which euery frost of fortune causeth to wither.

Better it is for the honorable to be praised for many foes foiled, then for many barnes filled.

A man hauing honor, & wanting wisedome, is like a faire tree without fruite.

Exiguum nobis vitæ curriculum natura circumscripsit, sed honoris cursus sempiternus.

Is honos videri solet, qui non propter spē futu

ri

ri beneficij, sed propter magna merita claris viris defertur, & datur: estque non inuitamentū ad tempus, sed perpetuæ virtutis præmium.

O Liberality.

Defi. *Liberality is an excellēt vse of those benefits which God putteth into our hande, for the succouring of many, which vertue is altogether ioyned with iustice, and ought to bee guided by moderation and reason.*

BOunties best honour is to helpe the poore, and happines to liue in good mens thoughts.

True bounty is neuer tied vnto suspect.

Liberality is approued by two fountaines, the one is a sure iudgement, the other is an honest fauour.

That man is onely liberall, which distributeth according to his substance, and where it is most needfull. *Thales.*

The whole effect of bounty is in loue.

Who in their bounty do begin to want, shall in their weakenes find their friends and foes.

He is called a liberall man, which according to his reuenews giueth freely, when, where, and to whom he should.

He that may [illegible] & giueth not, is a cleer enemy,

enemie, and he that promiseth forthwith, and is long before he performe, is a suspitious friend, *Aurel.*

Gifts make beggers bold, and hee that lends must lose his friend, or els his money without heed.

Bountie hath open hands, a zealous heart, a constant faith in earth, and a place prepared in heauen.

Hee neuer giues in vaine, that giues in zeale.

They that be liberall, doe with-hold or hide nothing from them whom they loue, whereby loue increaseth, and friendship is also made more firme and stable.

As liberality maketh friends of enemies, so pride maketh enemies of friends.

Liberalitie and thankfulnesse are the bondes of concord. *Cicero.*

A liberall-minded man can neuer bee enuious

Bounty for giuing fraile and mortal things, receiues immortall fame for his reward.

The deeds of the liberal doe more profit the giuer, then benefit the receiuer.

Liberality in a noble mind is excellent, although it exceed in the terme of measure.

A liberall heart causeth beneuolence, though sometimes through misfortune, abilitie be wanting.

It is a tokē of righteousnes to acknowledge heauens liberalitie, and to giue praises to God for so great benefits. *Ber.*

The Office of liberalitie consisteth in giuing with iudgement. *Cicero.*

That liberalitie is most commendable, which is shewed to the distressed, vnlesse they haue deserued that punishment; for good deedes bestowed vpon vndeseruing persons are ill bestowed.

The best propertie in a King, is to let no man excell him in liberalitie. *Agesila.*

Extra fortunā est quicquid donatur amicis: Quas dederis solas semper habebis opes. Oui.

Liberalitate qui vtuntur, beneuolentiā sibi conciliant, & (quod aptissimum est ad quietè viuendum) charitatem.

Of Benefits.

Defi. *Benefits are those good turnes which are receiued either by desert, or without desert, tending to our happinesse of life or amendment of manners.*

IT is great commēdation in the giuer, to bestow many benefits vpon him which deserueth

deſerueth well, and deſireth nothing.

He that mindeth to giue, muſt not ſay, Wil you haue any thing?

If thou promiſe little & performe much, it will make thy benefits to bee the more thankefully receiued. *Aur.*

He that knoweth not how to vſe a benefit, doth vniuſtly aske it.

He receiueth a benefit in the giuing therof, which beſtows his gift on a worthy mã.

Hee bindeth all men by his benefits which beſtoweth them vpon ſuch as doe well deſerue them.

The liberal man doth daily ſeek out occaſion to put his vertue in practiſe. *Cicero.*

The memory of a benefit doeth ſoone vaniſh away, but the remembrance of an iniury ſticketh faſt in the heart.

He is a conquerer which beſtoweth a good turne, and he vanquiſhed which receiueth it.

As the Moone doth ſhew her light in the world, which ſhe receiueth from the Sun, ſo we ought to beſtow the benefits receiued of God, to the profit and commodity of our neighbour.

This a law that ſhould be obſerued, betwixt

twixt the giuer and the receiuer, the one should straight-way forget the benefit bestowed, and the other should alwaies haue it in remembrance. *Solon.*

It becommeth him to hold his peace that giueth a rewarde, farre better then it becommeth him tobe silent that receaueth a benefit.

Hee that doth thankfully receaue a benefit, hath paid the first pension thereof already.

He that thinks to be thankfull, doth straightway thinke vpon recompence.

That gift is twice double to be accepted of, which commeth from a free hand, and a liberall heart.

It behoueth a man in receiuing of benefits to be thankful, though he want power to requite them. *Aurel.*

A benefit well giuen, recouereth many losses.

The remembrance of a good turne ought to make the receauer thankfull.

Nor gold, nor siluer, nor ought we receaue, is to be accounted a benefit, but the minde of him which giueth.

He giueth too late, who giueth when he

is

is asked. *Plautus.*

Ita sunt omnes nostri cives,
Si quid benefacias, leuiter pluma tratia est;
Si quid peccatum est, plenas iras gerunt.

Beneficium nec in puerum, nec in senem conferendum est: in hunc quia perit antequam gratiæ referendæ detur opportunitas, in illum, quia non meminit.

Of Courtesie.

Defi. *Courtesie is a vertue which belongeth to the courageous part of the soule, whereby we are hardly mooued to anger; her office and duty is to be able to support and endure patiently, those crimes which are laid vpon her; not to suffer herselfe to be hastily carried to reuenge, nor to bee too easily spurred to wrath, but to make him that possesseth her, mild, gracious, and of a stayed and setled minde.*

COurtesie in maiestie, is the next way to bind affection in duty. *Aug.*

As the tree is knowne by his fruite, the gold by the touch, and the bell by the sound: so is a mans birth by his beneuolence, his honour by his humility, and his calling by his courtesie.

Many more were the enemies that *Cæsar* pardoned, then those he ouercame.

The

The nobleſt conqueſt is without bloud-ſhed.

Courteſie bewayleth her dead enemies, and cheriſheth her liuing friends.

The courteous man reconcileth diſpleaſure, the froward vrgeth hate.

Proud lookes loſe hearts, but courteous words win them. *Ferdin.*

Courteſie couereth many imperfections, and preuenteth more dangers.

It is a true token of nobilitie, and the certain marke of a Gentleman, to be courteous to ſtrangers, patient in iniuries, and cõſtant in performing what he promiſeth.

As the peg ſtraineth the Lute-ſtrings, ſo courteſie ſtretcheth the heart-ſtrings.

Courteſie is that vertue whereby a man eaſily appeaſeth the motions and inſtigations of the ſoule, cauſed by choler.

Courteſie draweth vnto vs the loue of ſtrangers, and good liking of our owne Countri-men.

He that is mild and courteous to others, receiueth much more honor then the partie whom he honoureth. *Plut.*

They lie who ſay, that a man muſt vſe crueltie towardes his enemies, eſteeming that

that to be an Art onely proper to a noble and couragious man. *Cicero.*

Mildnes and courteſie are the charact ·s of an holy ſoule, which neuer ſuffereth innocencie to be oppreſſed.

It becommeth a noble and ſtrong man, to be both couragious and courteous, that he may chaſtice the wicked, and pardon when neede requireth. *Plato.*

The rigor of diſcipline directing courteſie, & courteſie directing order, the one will ſet foorth and commend the other; ſo that neither rigor ſhall be rigorous, nor courteſie diſſolute.

As it belongeth to the ſunne to lighten the earth with his beames, ſo it pertaineth to the vertue of a Prince, to haue compaſſion, & be courteous to the miſerable. *Ariſt.*

Satis eſt homines imprudentia lapſos non erigere; vrgere vero iacentes; at precipitantes impellere certè eſt inhumanum. Cicero.

Of Iuſtice.

Defi. *Iuſtice is godlines, and godlineſſe is the knowledge of God. it is moreouer, in reſpect of vs, taken for an equal deſcription of right and of Lawes.*

Iuſtice

IVstice allots no priuiledge to defraude a man of his patrimonie.

Iustice is a vertue that giues euery man his owne by euen portions.

Delay in punishment, is no priuiledge of pardon.

Iustice is the badge of vertue, the staffe of peace, and the maintenance of honor. *Cic.*

It is a sharp sentence that is giuen without iudgement.

Good mens eares are alwayes open to iust mens prayers. *Basil.*

Not the paine but the cause maketh the Martyr. *Amb.*

The office of a Iustice is to be giuen for merit, not for affection.

A publique fault ought not to suffer a secret punishment.

Iustice and order are the onely preseruers of worldly quietnesse.

The parts which true iustice doth consist of, are in number eight; innocencie, friendship, concord, godlines, humanitie, gratefulnesse, and faithfulnesse.

Iustice is painted blind, with a vaile before her face, not because she is blind, but thereby to signifie, that Iustice though she

doe beheld that which is right and honeſt, yet will ſhe reſpect no perſon.

In Athens were erected certain Images of Iudges, without handes and eyes, to ſhew that Iudges ſhould neither bee corrupted with bribes; nor by any perſon drawne from that which is right and law. *Quin.*

A good Iudge is true in word, honeſt in thought, and vertuous in his deede, without feare of any but God, without hate of any but the wicked.

There are two kindes of iniuſtice, the one is of ſuch as doe wrongfully offer it, and the other is of thoſe, who although they be able, yet will they not defend the wrong frō them vnto whom it is wickedly offered. *Cicero.*

He that politiquely intendeth good to the Common-wealth, may well be called iuſt, but hee that practiſeth onely for his owne profit, is a vicious & wicked perſon.

A good Magiſtrate may bee called the Phyſition of the Common-weale.

He is a good Iudge that knoweth how, and where to diſtribute.

He that flieth iudgment confeſſeth himſelfe to be faulty. *Mar. Aurel.*

The

The Iudge himselfe is condemned, when the guiltie person is pardoned.

As a Physition cannot see euery secret griefe, but vpon reuealement may apply a curable medicine for a hidden disease, so many can discouer a mischiefe which the Magistrate seeth not, but the Magistrate alone must remedie the same.

A Iustice ought to doe that willingly which he can doe, and deny that modestly which he cannot doe.

As there is no assurance of faire weather vntil the skie be clear from clouds, so there can be in no Common-wealth a grounded peace and prosperitie, where there are not informers to finde out offences, as well as Magistrates to punish offenders.

Philosophers make foure sorts of Iustice, the first celestiall, the second naturall, the third ciuill, the fourth iudiciall.

Iustice is a perfit knowledge of good and euill agreeing to natural reason. *Arist.* Iustice is a vertue of the mind, rewarding all men according to their worthinesse.

Wisedome and eloquence without truth and iustice, are a *Panurgie*, that is to say, a guile or sleight, such as Parasites vse in

in Comedies, which ſtill turneth to their owne confuſion.

Couetouſneſſe and wrath in Iudges, is to bee hated with extreame deteſtation.

Celeſtiall Iuſtice, is perfect conſideration, and dutifull aknowledging of God.

Natural iuſtice, is that which all people haue in themſelues by nature.

Iudiciall iuſtice, depends vpon lawes made for the commoditie of a Common-weale.

Iuſtice is a meaſure which God hath ordained amongſt men vpon earth, to defend the feeble from the mightie, the truth from falſhood, and to root out the wicked from among the good. *Lactan.*

Euery man in general loueth iuſtice, yet they all hate the execution thereof in particular. *Cicero.*

Fortitude without wiſdome, is but raſhneſſe; wiſdome without iuſtice, is but craftineſſe; iuſtice without temperance, is but crueltie; temperance without fortitude, is but ſauageneſſe.

Equitie iudgeth with lenitie, lawes with extremitie.

Hatred, loue, and couetouſneſſe, cauſeth

seth Iudges oftentimes to forget the truth, and to leaue vndone the true execution of their charge.

It is better for a man to be made a Iudge among his enemies then among his friēds, for of his enemies he should make one his friend, but among his friends hee should make one his enemie.

Iustice, of the Poets is fained to bee a Virgin, and to haue raigned among men in the golden world, who being by them abused, forsooke the world, and returned to the Kingdome of *Iupiter*.

Iustitia sine prudentia plurimum poterit; sine iustitia nihil valebit prudentia. Cic.

Totius iustitiæ nulla est capitalior pestis, quàm eorum qui tum, dum maximè fallunt, id agunt vt boni viri videantur. Cic.

Of Lawes.

Defi. *The Law is a singular reaſō imprinted in nature, commanding thoſe things that are to be done, & forbidding the cōtrarie: it is diuided into two parts, that is, that Law of nature, and the law written: the Law of nature, is a ſenſe and feeling which euery one hath in himſelfe and in his conſcience wherby he diſcerneth betweene good & euil, as much as ſuf-*

ficeth, to take frō him the cloak of ignorance, in that he is reproued euen by his own witnes. The law written, is that which is diuided into diuinitie and ciuilitie, the first teaching manners, ceremonies, and iudgements; the latter matters of policie and gouernment.

THe vertues of the law are four, to beare sway, to forbid, to punish, & to suffer. The precepts of the law may be comprehended vnder these three points, to liue honestly, to hurt no man wilfully, and to render euery man his due carefully. *Arist.*

Whatsoeuer is righteous in the law of man, the same is also righteous in the law of God. For euery law that by man is made must alwayes bee consonant to the law of God.

The law is a certaine rule proceeding from the minde of God, perswading that which is right, and forbidding that which is wrong.

Euill Iudges do most commonly punish the purse, and spare the person.

Iudges ought to dispatch with speede, and answere with patience.

Law and wisedome are two laudable things, for the one concerneth vertue, and the

the other good conditions.

The law was made to no other end, but to bridle such as liue without reason or law.

A true and faithfull heart, standeth more in awe of his superiour whom hee loueth for feare, then of his Prince, whom hee feareth for loue.

An euill custome, be it for continuance neuer so ancient, is nought else then the oldnes of errour. *Lactan.*

How many more Tauernes, so many more drinkers; the number of Physitions the increase of diseases; the more account that iustice is made of, the more sutes, so the more lawes, the more corruption. *Plato.*

The heart, vnderstanding, counsell and soule in a Common-weale, are the good lawes and ordinances therein vsed. *Cicero.*

To restraine punishment is a great error in gouernment.

It becommeth not a Law-maker to be the Law-breaker. *Bias.*

Those Countries must needes perish, where the cõmon lawes be of none effect.

Those Cities in which there are no seuere lawes for the punishing of sinne, are rather to be coũted Forrests for Monsters,

then places habitable for men. *Plato.*

Foure things belong to a Iudge, to heare courteously, to answere wisely, to consider soberly, and to giue iudgement without partialitie. *Soera.*

A man ought to loue his Prince loyally, to keepe his lawes carefully, and to defend his Countrie valiantly.

Chiefly three are to be obeyed and reuerenced, one God, one King, and one Law.

Foure customes are more pleasant to be recounted, then profitable to be followed; the liberties of neighbours, the gallantnes of women, the goodnes of wine, and the mirth and ioy at feasts.

Lawes are like Spiders webbes, which catch the small flies, and let the great breake thorow.

The Lawyer that pleades for a mightie man in a wrong matter, must either forgoe the truth, or forsake his clients friendship.

The most necessarie law for a Commõweale, is, that the people among themselues liue in peace and concord, without strife or dissention. *Cic.*

Lawes doe vex the meaner sort of men, but

but the mighty are able to withstād them.

The Law is a strong and forcible thing, if it get a good Prince to execute it.

The Law that is perfit and good, would haue no man either cōdemned or iustified, vntil his cause were both throughly heard and vnderstood as it ought.

An euil law is like the shadow of a cloud, which vanisheth away so soone as it is seene.

Quid faciant leges, vbi sola pecunia regnat?
Aut vbi paupertas vincere nulla potest?
Turpe reos emptâ miseros defendere lingua.
Non bene scelesti iudicis arca patet.

Of Counsell.

Defi. *Counsell is a most holy thing, it is the sentence or aduice, which particularly is giuen by euery man for that purpose assembled; it is the key of certaintie, and the end of all doctrine and studie.*

THere is no man so simple but hee can giue counsel, though there be no need and there is none so wise himselfe, but hee will bee willing to heare counsell in time of necessitie.

It is the easiest thing in the world to giue good counsell to another man, and the

the hardeſt for a man to follow the ſame himſelfe.

Take no Counſel of a man giuen wholy to the world, for his aduice will bee after his owne deſire. *Pythag.*

Make not an enuious man, a Drunkard, nor him that is in ſubiection to a woman, of thy counſell, for it is vnpoſſible for them to keepe cloſe thy ſecrets.

Good counſell may properly be called the beginning and ending of euery good worke.

It is requiſite for a man to conſult and determine of all things with himſelfe, before he aske the counſell or aduice of his friend.

Hee that doth nothing without good aduice, neede not repent him after the deede. *Bias.*

It is better to preferre the ſtedfaſt coun. ſell of aduiſed policy, then the raſh enterpriſe of malepart boldnes.

Counſell doth more harme then good, if the giuer thereof bee not wiſe, and hee which receiueth it very patient.

Counſell is to be giuen by the wiſe, and the remedie by the rich.

In counsels we must bee hard to resolue and constant to performe.

He that vseth many counsels, is not easily deceiued.

In time of necessitie a wise man will be glad to heare counsell.

As it is the part of a wiseman, wisely to consult & giue counsel, so is it the duty of a wary man heedfully to conceiue, and vprightly to iudge. *Gueua.*

It is an easie thing for a man being in perfit health, to giue counsell to another that is sicke, but it is hard for the sicke man to follow that counsell. *Becan.*

The greatest benefit that one friend can do vnto another, is in waightie matters to succour him with good counsell.

Parui sunt foris arma, nisi est consiliū domi. Non viribus, aut velocitatibus, aut celeritate corporum res magnæ geruntur, sed consilio, authoritate & prudentia. Cicero.

Of Precepts.

Defi. *Precepts are many rules, orders, or methods, which by instruction leaues vs either to good conuersation, or to a happinesse of life, being grounded vpon the grace of God, and his word.*

If

IF thou talke, keepe measure in thy communicat ō; for if thou be too breefe, thou shalt not bee well vnderstood, if too long, thou shalt bee troublesome to the hearer, and not well borne in mind. *Protog.*

Thankes waxeth olde as soone as gifts are had in possession.

Hee that refuseth to buy counsell good cheape shall buy repentance deare.

Mock no man in his miserie, but take heede by him how to auoide the like misfortune.

Begin nothing before thou know how to finish it.

Thinke that the weakest of thine enemies is stronger then thy selfe.

Desire not that of another, which thou thy selfe being asked wouldest denie. *Pyth.*

Giue no vaine or vnmeet gifts, as armor to a woman, books to a plough-man, or nets to a student.

If thou bestow a benefit keepe it secret, but if thou receiue any publish it abroad.

Giue at the first asking, for that is not freely giuen which is often craued.

Take in good worth whatsoeuer hapneth, and vpbraid no man with his misfortune.

Labour

Labor not to informe him that is without reaſon, for ſo ſhalt thou make him thine enemie.

Be neither haſty, angry, nor wrathfull, for they be the conditions of a foole.

Feare to hazard that for the gaine of a momentarie pleaſure, which being once loſt can neuer be recouered. *Auguſt.*

Eſteeme not a fading content before a perpetuall honour.

Apparrell thy ſelfe with iuſtice, & cloth thy ſelfe with chaſtitie, ſo ſhalt thou bee happie and thy workes proſper.

Feare to commit that which thou oughteſt to feare.

Forget not to giue thankes vnto them that inſtruct thee in learning, nor challeng vnto thy ſelfe the praiſes of other mens inuentions.

Attempt not two things at once, for the owne will hinder the other.

Be not ſlacke to recompence them that haue done thee good.

Be rather too much forward, then too much negligent.

Let thy loue hang on thy hearts bottome, not on thy tongues brim.

Be not superfluous in words, for they doe greatly deface the authority of the person.

Let vertue be thy life, valour thy loue, honour thy fame, and heauen thy felicitie.

Be not led away with euery new opinion, for it is the onely way to bring thee to error.

Let not thy liberalitie exceed thine abilitie.

Let not the eye goe beyond the eare, nor the tongue so farre as the feete. *Plato.*

Chuse rather to liue solitary, then in the companie of wicked women.

Beware of pride in prosperitie, for it will make thee impatient in time of aduersitie.

Neither suffer thy hands to worke, thy tongue to speake, nor thine eares to heare, that which is filthie and euill. *Hermes.*

Be not secure, lest want of care procure thy calamitie, nor be too carefull, lest pensiue thoughts oppresse thee with miserie.

Speake no more to a stranger in priuate, then thou wouldest haue publikely knowne.

Hazard not thy hap on anothers chance.

Be

Be alwayes one to thy friend, as well in aduerſitie as in proſperitie.

Beholde thy ſelfe in a looking-glaſſe, and if thou appeare beautifull, doe ſuch things as become thy beautie, but if thou ſeeme foule, then performe with good manners, the beautie that thy face lacketh. *Socrates.*

Chuſe thy wife rather for her wit and modeſtie, then for her wealth and beautie.

Keepe ſecret thy miſhap, leſt thine enemie wax ioyfull thereat.

Keepe whatſoeuer thy friend committeth vnto thee, as carefully as thou wouldeſt keepe thine owne,

If thy parents waxe poore, ſupply their want with thy wealth; if froward with age, beare patiently with their imperfections.

Honour them that haue deſerued honor.

Liue and hope, as if thou ſhouldeſt die immediately.

Neuer praiſe any vnworthy perſon becauſe he hath worldly wealth.

Tell no man afore-hand what thou intendeſt, for if thou ſpeede not in thy purpoſe, thou ſhalt be mocked. *Socra.*

Neuer

Neuer wish for those things that cannot be obtained.

Rather chuse to purchase by perswasion, then to enioy by violence.

Striue not in wordes with thy parents, although thou tell the truth.

Haunt not too much thy friends house, for feare he waxe weary of thy often comming, neither be too long absent, for that ingendreth suspitiō of thy true friendship.

Fly from the filthy pleasures of the flesh, as thou wouldest fly from the sting of a Serpent.

Giue to a good man, and he will requite it, but if thou giue to an euill man, he will aske more. *Anaxag.*

Receiue not the gifts that an euill minded man doth proffer vnto thee.

If thou intend to doe any good, defer it not till the next day, for thou knowest not what chance may happen the same night to preuent thee. *Olaus Mag.*

Giue not thy selfe to pleasure and ease, for if thou vse thy selfe thereto, thou shalt not be able to sustaine the aduersity which may afterward happen.

To a man full of questions, make no answere

answere at all. *Plato.*

Take good heed at the beginning to what thou granteſt; for after one inconuenience an other followeth.

If thou doubt in anything, aske counſaile of wiſe men, & be not angry although they reproue thee.

Liue with thine vnderlings, as thou wouldſt thy betters ſhould liue with thee, and doe to all men as thou wouldeſt bee done vnto.

Boaſt not of thy good deedes, leſt thy euill be alſo laid to thy charge.

Performe thy promiſe as iuſtly as thou wouldeſt pay thy debts, for a man ought to be more faithfull then his oath. *Aurel.*

If thou doe good to an ill diſpoſed perſon, it ſhall happen to thee as it doth to thoſe that feed other mens dogs, which barke as wel at their feeder as at any other ſtranger.

Neuer ſpread thy table to tale-bearers and flatterers, nor liſten with thine eares to murmuring people. *Bias.*

Bee not like the boulter, which caſteth out the floure, and keepeth the bran.

Si vis ab omnibus cognoſci, da operam vt à nemine cognoſcaris.

Nulli te facias nimis ſodalem,
Gaudebis minus, & minus dolebis.

Of Conſideration.

Defi. *Conſideration or indgmẽt is that which properly ought to be in euery Magiſtrate obſeruing the tenour of the law; it is the diſtinguiſher of controuerſies, and bringer forth of happie counſailes and agreements.*

CONſideration is the enemy to vntimely attempts. *Solon.*

There is no needles point ſo ſmall, but it hath his compaſſe, neither is there any haire ſo ſlender, but it hath his ſhadow.

He is not to be accounted rich, who is neuer ſatisfied; nor happie, whoſe ſtedfaſt mind in quiet poſſeſſion of vertue is not eſtabliſhed.

The conſideration of pleaſures paſt greatly augments the paines preſent.

No man doth ſo much reioyce at his proſperitie preſent, as hee that calleth to mind his miſeries paſt. *Chilo.*

It is a benefit to deny ſuch things as will hurt him that asketh them.

The pardon may wel be granted, where he that hath offended is aſhamed of his fault.

Wise men wil alwaies consider what they ought to do before they cõclude any thing

In any affaires whatsoeuer, there can be no greater danger, or else no greater safetie, then soundly to consider, into whose hands men commit their causes. *Iustin.*

We must think with consideration, consider with acknowledging, acknowledge with admiration, admire with loue, & loue with ioy in the midst of woe. S.P.S.

Not so hard is the inuention in getting, as the disposition in keepīng, when it is gotten. *Ouid.*

Men lose many things, not because they cannot attaine them, but because they dare not attempt them. *Pythag.*

As a vessell sauoreth alwaies of the same liquor wherewith it was first seasoned, so the mind retaineth those qualities in age, wherein it was trained vp in youth. *Horace.*

Consideration is the roote of all noble things, for by her we do attaine to the end of all our hopes.

True consideration is the tutor both to action and speaking.

The haters of consideration neuer pros-

per in their actions.

Consideration is an honor to the meaneſt, and improuidence a ſhame in Princes.

Good conſideration ought to be laid before we giue credit, for faire tongues oftimes worke great miſchiefe.

Circumſpect heed in warre is the cauſe of ſcaping many dangers in peace.

The cauſes bringing circumſpection, are feare, care, neceſſitie, and affection. Feare afflicteth, care compelleth, neceſſitie bindeth, affection woundeth.

Be circumſpect to ſhew a good countenance to all, yet enter not into familiaritie with any, but onely ſuch whoſe conuerſation is honeſt, and whoſe truth by triall is made truſtie. *Archim.*

Suddaine truſt brings ſuddain repentance

Qui ſua metitur pondera, ferre poteſt.
—— ver ſato dim quid ferre recuſent,
Quid valeant humeri. Horace.

Of Office.

Deſi. *Office or duttie is the knowledge of ma concerning his owne nature, and contemplation of diuine nature, and a labour t benefit our ſelues and all other men; it is a ſo taken for authoritie to rule.*

Man

MAns life may not bee destitute of office, because in it honesty consisteth.

Office is the end whereunto vertue aymeth, and chiefly when we obserue things comely.

The first office of dutie, is to acknowledge the Diuinitie.

Office is strengthned by zeale, and zeale makes opinion inuincible.

Wee must feare a dissembling officer, because hee delights in a tyrannous office.

The office of a wiseman, prefers euer consideration before conclusion.

In doing nothing but what wee ought, wee deserue no greater reward but what we beare about vs. *Chrys.*

To know euill is an office of profit, but to vse euill, is a sinne of indignitie.

Vpon the Anuile of vpbrayding, is forged the office of vnthankfulnesse.

It is an Office of pitty to giue a speedy death to a miserable and condemned creature. *Bias.*

Loue, sufficiency, and exercise, are the three beauties which adorne offices.

Old men wel experienced in lawes and customes ought chiefly to be chosen officers.

It is not meet that man ſhould beare any authoritie, which with his money ſeeketh to buy another mans office.

The buyers of offices ſell by retaile as deere as they can, that which they buy in groſſe.

No point of Philoſophie is more excellent, then office in publique affaires, if officers doe practiſe that which Philoſophers teach.

Where offices are vendible, there the beſt monied ignorants beare the greateſt rule.

They which ſell offices, ſell the moſt ſacred thing in the world, euen iuſtice it ſelfe, the Common-wealth, ſubiects, and the lawes.

He is onely fit to rule and beare office, which comes to it by conſtraint, and againſt his will.

The office of a Monarch is continually to looke vpon the Law of God, to engraue it in his ſoule, & to meditate vpon his word.

Officers muſt rule by good lawes, and good examples, iudge by prouidence, wiſdome, and iuſtice; and defend by proweſſe, care, and vigilance. *Ageſ.*

Pericula, labores, dolores etiam optimus quiſque

quisque suscipere maiult, quàm deserere vllam officij partem. Cicero.

Sigismundus Romanorum Imperator dicere solitus est, nulla nobis militia opus esset, si suas quique ciuitates prætores cæterique magistratus moderatè iustequè gubernarent.

Of Ancestors.

Defi. *Ancestors are our fore-fathers, the reputed first beginners of our names and dignities, from whom we challenge a lineal descent of honour: proving our selues of their selfe substance.*

TRue Nobilitie descending from ancestrie, proues base, if present life continue not the dignitie. *Osor.*

What can the vertue of our ancestrie profit vs, if wee doe not imitate them in their godly actions?

Great merits aske great rewards, and great ancestors vertuous issues.

As it is more common to reuenge then to reward, so it is easier to be borne great, then to continue great. *Stobæus.*

It is miserable to pursue the change which gaines nothing but sorrow, and the blot of ancestrie.

The thing possest is not the thing it

seemes, and though wee bee great by our ancestors, yet we forget our ancestors. *Sue.*

The shifting of chambers changeth not the disease, and the exchange of names exchangeth not nature and ancestrie.

Ambition, which chiefly comes from ancestors, being got to the top of his desires, cuts off the meanes by which he did clime.

From our ancestors come our names, but from our vertues our reports.

Mercenary faith is discontented with euery occasion, and new start-vp glory, with any old fame.

Whē greatnes cannot beare it selfe, either with vertue or ancestry, it ouerthrowes it selfe onely with the weight of it selfe.

Many troubled in conscience for disgracing their names with rash acts, in cold bloud repent their dishonours.

The base issue of ignoble ancestry, will lose their troths to saue their liues.

Might will make his ancestors whom he pleaseth.

The euent of things is closed vp in darknes: and though we know what our ancestors were we know not what we shall be.

The longer wee delay the shew of ver-

tue,

tue, the stronger wee make presumptions, that we are guiltie of base beginnings. The more a man toiles his mind, the more he is defiled, and the more a man boasts of euill ancestors, the more he is dismayed. *Stẽmata quid faciũt, quid prodest (Pŏtice) lõ-Sãguine cẽseri pictosque ostẽdere vultus, (go Maiorum, & stantes in curribus Æmilia-nos?* Iuuenalis.

——genus, & proauos, & quæ non fecimus ipsi, Vix ea nostra voco. Ouid.

Of Warre.

Defi. *Warre is of two sorts, ciuil and forraine, ciuill warre is the ouerthrow of all estates, and Monarchies, and the seed of all kinds of euill in them, euen of those that are most execrable; it begetteth want of reuerence towardes God, disobedience to Magistrates, corruption of manners, change of lawes, contempt of iustice, and base estimation of learning and science. Forraine warre, is that which* Plato *calleth a more gentle contention, and is then only most lawfull, when it is for true religion, or to procure the cõtinuance of peace.*

THere is nothing more vnconstant then warre, did not patience make it stable,

ſtable, and true hope ſucceſſull.

Warre for excellency, (as that betweene *Euripides* and *Xenocles*) is pleaſing in the ſight of all men.

Than warre there is nothing more neceſſarie, for the breach of friendſhip by diſſention ſtrengtheneth the powers of loue in her new coniunction.

Warre is moſt lawfull, when it is warranted by the Word, either to defend a mans owne right, or to repulſe the enemies of God. *Lactan.*

Diuerſitie of Religion, is the ground of ciuill war, in ſhew, but it is ambition in effect.

Warre ought to be deliberately begun, but ſpeedily ended.

Affaires of warre muſt bee deliberated on by many, but concluded on by a few. The effects of war are couetous deſires, the fall of iuſtice, force and violence. *Epict.*

War was onely ordayned to make men liue in peace.

In the ſacke of a towne, haue an eſpeciall care, to preſerue the honor of Ladies and Maides, from the violence of vnruly Souldiers.

Haue

Haue an especiall care to whom ye commit the gouernment of an Armie, Towne, or Fort: for loue doth much, but money doth more.

Entring into thy enemies Campe, let all things of vse and baggage follow thee at the backe, but thine enemie comming vpon thee, let the same be brought into the middle of the Armie.

Where thou maist conquer with money, neuer vse Armes; and rather choose to ouercome thine enemie by policie then by fight.

In places of danger, and in troublesome times, euer double the number of thy Sentinels.

Necessitie makes war to be iust. *Bias.*

Nulla salus bello, pacem te poscimus omnes.

Incerti sunt exitus pugnarum, Marsque est communis, qui sæpe spoliantem iam & exultantem euertit, & percutit ab obiecto. Cic.

Of Generals in Warre.

Defi. *Generals are the heads and leaders of Armies, and they ought to be great, magnanimous, and constant in all their doings; free from the defects of rashnesse, and cowardise.*

THE

THE Tent of the Generall, is the pure riuer running through the Armie, by whose soundnesse all his Souldiers are preserued and made stout; but if it be impure or corrupted the whole host is infected.

Vnlesse wise and valiant men be chosen Generals, the old Chaos will returne, and Vertue die at the feet of Confusion.

He that wil be a Commander in Armies, first let him be commanded in the same, for an ambitious souldiour will neuer make a temperate Conductor.

A wise Generall must not only fore-cast to preuent such euils as hee heares of, but also bee circumspect to fore-see such ill as may happen beyond expectation. *Demost.*

A Generall, after the battaile ended, must haue a circumspect care, how he praiseth one Captaine more then another..

A Generall ought not to bring all his forces to battaile at once, vnlesse it be vpon great aduantage. *Olans.*

It is very needfull for a Generall, to know the humor and disposition of his aduersaries General, whō he fighteth against.

The oration of a Generall giues courage to cowardes and base-minded Souldiers.

diers. *Vigetius.*

A couetous Generall purchaseth to himselfe more hate then loue.

A Generall must not bee ignorant of such things as are necessarie in a iourney.

Captaines must be valiant, as despising death, confident, as not wonted to bee ouercome, yet doubtful by their present feeling, & respectfull by that they see already.

A Captaines feet ought to bee steddie, his hands diligent, his eies watchfull, and his heart resolute.

It is requisite for a General to know all aduantages of the place where the battell should be fought.

It proueth oft the ruine of an Armie, when the Generall is careless, and maketh no account of his enemies proceedings.

It is dangerous for the person of the Generall, to follow his enemie flying.

It behoueth that the Generall be alwaies lodged in the midst of the Campe.

A Generall or Captaine in danger ought to change his habite or attire. *Ferdi.*

The death of a Generall, or his being in danger, must bee dissembled, for feare it procure the losse of the battaile.

A good Generall, ſhould euer be like a good ſhepheard, looking into the wants of his Souldiours and prouiding all things neceſſarie to comfort them. *Baſil.*

Let a Generall giue honor to a renowned buriall, in how meane a perſon ſo euer it did inhabite; for honour after death, encourageth as much as wealth in life. *Vig.*

If thou beeſt a Commaunder in Armes, deſpiſe not the poore; for honours birth iſſueth from the wombe of deſert.

The whole ſcope of a Generals thoughts, ſhould be to winne glory, and amplifie renowne, loathing to be a plague or ſcourge of affliction, ſeeking by conqueſt to erect, not by victorie to confounde. *Cæſar*

The trophie of a Generall is his own conſcience, & his valour is his tombs treaſury.

Commanders in Armes, ſhould not be choſen for their age or riches, but for their wiſedome and valour.

A Generall, or chiefe Gouernour, muſt be wiſe to commaund, liberall to reward, and valiant to defend.

There are eight conditions that a Generall ought to haue; to auoid vniuſt wrongs, to correct blaſphemers, to ſuccour innocents,

cents, to chastice quarrellers, to pay his Souldiers, to defend his people, to prouide thinges necessarie, and to obserue faith with enemies.

Ducis in consilio, posita est virtus militum. Optimus ille dux, qui nouit vincere & victoria vti.

Of Policie.

Defi. *Policie is a word deriued of the Greeke word* Politeia, *which is the regiment of a Citie or Common wealth; and that which the Grecians call politicall gouernment, the Latines call the gouernment of a Common-wealth, or of a Ciuill societie. This word Policie, hath been taken amongest the antients, sometimes for a Burgesie, which is the enioying of the rights and priuiledges of a Towne, sometimes for the order and manner of life, vsed by some politicall person, and sometimes the order and estate whereby one or many Townes are gouerned, and politike affaires are managed & administred.*

POlicy is a necessary friend to prowesse. The war cannot be prosperous, where enemies abound, and money waxeth scant.

No man ought to giue that treasure to any one in particular, which is kept for the preser-

preſeruation of all.

It is greater commendation to obtaine honour by policie and wiſedome, then to haue it by diſcent.

That Countrie may aboue all other bee counted happie, where euery mã enioyeth his owne labour, and no man liueth by the ſweat of another bodie. *Polion.*

Of right that Common-wealth ought to be deſtroyed, which once of all other hath bin counted the flower of vertue, and after becommeth the filthie ſincke of vice.

There can bee no greater danger to a Common-wealth, nor no like ſlander to a Prince, as to commit the charge of men to him in the field, which will bee firſt readie to command, and laſt ready to fight.

What power and policy cannot compaſſe, gold both commands & conquers. *Ariſtip.*

He that getteth by conqueſt doth much, but he that can well keepe what hee hath gotten, doth more.

Money and Souldiers are the ſtrength and ſinewes of the warre. *Ageſil.*

It is better to preuent an inconuenience by breaking an oath, then to ſuffer iniurie by obſeruing promiſe.

War-

Warlike feates are better learned in the bloudy fields of Africk, then in the beautifull Schooles of Greece.

It is better to haue men wanting money, then money wanting men. *Themist.*

The authoritie of a Common-wealth is impaired, when the buildings bee ruinated.

In proofe of conquest men ought to profit themselues as much by policy as by power.

There are no Common-weales more loose, then those where the Common people haue most libertie. *Cicero.*

A policie is soone destroyed by the pride men haue in commanding, and libertie in sinning.

In Common-weales such should be most honored, who in time of peace maintaine the state in tranquillitie, and in the fury of war defend it by their labour and magnanimitie. *Plato.*

A Monarke is best in a well gouerned state.

A certaine man vrging the popular estate to *Lycurgus*, was thus answered by him, First ordaine thou such a gouernment

in thine owne Common-weale.

Becauſe many cannot fitly gouerne, therefore it is moſt neceſſary that one ſhould be made Soueraigne. *Homer.*

The Oracle of *Apollo* at Delphos, being demanded the reaſon why *Iupiter* ſhould be the chiefe of Gods, ſith *Mars* was the beſt Souldier? made this anſwere: *Mars* is valiant, but *Iupiter* is wiſe. Concluding by this anſwere, that policy is of more force to ſubdue then valour.

One *Neſtor* is more to bee eſteemed then ten ſuch as *Aiax.*

Strength wanting wit and policy to rule, ouerthroweth it ſelfe. *Horace.*

Publica res ad priuatum commodum trahi poteſt, dũ modo ſtatus publicꝰ nõ lædatur. Cic.

Diu apparãdũ eſt bellũ vt vincas celeriùs.

Of Courage.

Defi. *Courage is a fiery humor of the ſpirits, kindling the mind with forwardneſſe in attempts, and hearing the body through dangers and the hardeſt aduentures.*

COurage and courteſie, are the two principall pointes which adorne a Captaine.

Courage conſiſteth not in hazarding with

without feare, but in being resolutely minded in a iust cause. *Plut.*

The talke of a Souldier, ought to hang at the point of his sword.

The want of courage in Commanders, breeds neglect and contempt among Souldiers.

Faint-hearted cowardes are neuer permitted to put in plea at the barre of loue.

Courage conquers his enemie before the field be fought.

Fortitude is a knowledge instructing a mã how with cõmendations to aduenture dangerous & feareful things, and in taking them in hand, to be nothing terrified. *Soc.*

The courage of a man is seene in the resolution of his death.

Fortitude is the faireſt bloſſome that ſprings from a noble mind.

Fortitude is the meane betweene feare and boldneſſe.

There is not any thing hard to bee accompliſhed, by him that with courage enterpriſeth it. *Cicero.*

Courage begun with deliberate conſtancy, and continued without change, doth ſeldome faile.

It cannot bee counted couragious and true victorie, that bringeth not with it some clemencie. *Bias.*

To cõquer, is naturall, to pitty, heauenly.

It is more courage to die free, then to liue captiue. *Leoste.*

Bias holding wars with *Iphicrates*, King of Athẽs, falling into the lapse of his enemies, & his Souldiers fearefully asking him what they should doe? he answered, Make report to those that are aliue, that I died with courage, fighting, & I will say to the dead, that you scape cowardly flying.

Courage aduentureth no danger, conquereth by perseuerance, and endeth with honour.

There is nothing that maketh a man of more fortitude, or sooner great and mightie, then the triall of a peruerse fortune; nor any thing breedeth a more stabilitie of faith and patience, then the exercise of aduersities.

Heate is the instrument, and anger the whetstone of fortitude.

Courage contemneth all perils, despiseth calamities, and conquers death.

Courage depending on mediocritie, hath

hath audaciousnes for one, and feare for his other extreame.

As fortitude suffereth not the mind to bee directed by any euils, so temperance suffereth it not to be drawne from honesty by any allurement.

Courage is the Champion to iustice, & neuer ought to contend, but in righteous actions. *Epict.*

Thunder terrifieth children, and threatnings feare fooles, but nothing dismayeth a man of courage and resolution.

Courage is a wife mans coate, and cowardise a fooles cognizance.

—Ignauum est redituræ parcere vitæ.
Quēcūq; magnanimū videris, miserū neges.

Of Fame.

Defi. *Fame is but an eccho, and an idle rumor of reports, which running from eare to eare conueyeth thorow the world the tidings of truth and falshood.*

THere is no sweeter friend then Fame, nor worser enemie then report.

It is a part of good fortune to be well reported of, and to haue a good name. *Plot.*

It is no small pleasure to haue a good name, and yet it is more fraile then any

glaſſe. *Eraſmus.*

A good life is the readieſt way to a good name.

Deſire to be famous, but firſt be carefull to purchaſe fame with credit.

There is no kind of miſhap more infamous then for a man to loſe his good name and to bee ill reported of amongſt all men for his bad dealing.

As the ſhadow doth follow the body, ſo good deeds accompany fame. *Cicero.*

Fame is the ſpeedy Herrald to beare newes.

Fame riſeth vp like a bubble, continueth like a ſhadow, and dies in the boſome of Time.

Nothing is more famous in a Prince, then the loue of his ſubiects, nor any thing more famous in ſubiects then obedience.

Fame is like the turning wheele that neuer ſtayeth, like the burning flame that quickly quencheth, like the Summer-fruit that ſoone withereth.

A good report [illegible]neth moſt clearly in the deepeſt [illegible]

If thou deſire to be well ſpoken of, ther learne to ſpeake well of others, and wher thou

thou haſt learned to ſpeake well, then learne likewiſe to doe well, ſo ſhalt thou be ſure to get a worthie name.

Our good name ought to be more deere vnto vs then our life.

Beautie conquers the heart, gold conquers beautie, but fame ſubdues and goes beyond them both.

To flie from fame or deſtinie, is of all things moſt impoſſible.

Keepe the fame which thou haſt honeſtly gotten, for it is a iewell inceſtimable.

A rumour raiſed of nothing, ſoone vaniſheth, and the end of it is nothing elſe, but to make the innocency of him which is ſlaundered, to be the more admired. *Erasmus.*

Honeſtus rumor alterum eſt patrimonium.

Actum præclarè cum iis eſt, quorum virtus nec obliuione eorum qui ſunt, nec reticentia poſterorum ſepulta eſſe poterit. Cic.

Of Rage.

Defi. *Rage is a ſhort furie, the inflamation of the bloud, and alteration of the heart.; it is a deſire of reuẽge, or regardles care of friendſhip, an enemy to all reaſon, and as vneaſie to be guided by another, as a furious tyrant.*

RAge or anger, if it be but a small time deferred, the force thereof will be greatly asswaged, but if it be suffered to cõtinue, it increaseth more and more in mischiefe, vntil by reuenge it be fully satisfied.

Whilest rage hath runne his course, forbeare to speake, for many men in their anger will giue no eare to reason.

Anger is the first entrance to vnseemely wrath. *Pythag.*

Wrath proceedeth from the feebleneſſe of courage, and lacke of discretion.

Women are sooner angry then men, the sicke sooner then the healthie, and old men sooner then yong men. *Hermes.*

The irefull mã is more misgouerned thẽ he whom lothsome drunkennes detaines.

The raging perturbations of the mind doe punish reason, and blind the sight of wisedome. *Anax.*

What ragingly and rashly is begun, doth challenge shame before it be halfe done.

Griefe neuer leaues a wrathfull man weaponleſſe.

Anger is soone buried in a wise mans breast.

Anger and power meeeting together in

an

one man, is more fierce then any thunder-bolt.

Flee from the furious in his wrath, and trust not the faire tongue of thine enemie.

He ouercommeth a stout enemie, that ouercommeth his owne anger. *Chilo.*

What in priuate persons is termed choler, in great men is called furie and cruelty.

Anger springeth from iniury done vnto vs, but hatred oftentimes is conceiued of no occasion. *Arist.*

Wrath & reuenge, taketh from man the mercy of God, and destroyeth & quencheth the grace that God hath giuen him.

Hee best keepeth himselfe from anger, that alwayes doth remember that God looketh vpon him. *Plato.*

As fire being kindled but with a small sparke, worketh oft-times great hurt and dammage, because the fiercenes therof was not at the first abated, so anger being harboured in the heart, breaketh forth oftentimes into much crueltie.

The angry man, meditating vpon mischiefe, thinketh that hee hath good counsell in hand.

Wrath is a desire to be reuenged, seeking a time or opportunity for the same. *Lactã.*

As disordinate anger is a fault, so is sometimes the want of moderate choler, or rather hatred of vice.

Anger is the sinnew of the soule, for that it serueth to increase valour, being moderate and temperate. *Plato*

Anger makes a mã to differ frõ himselfe.

There is no safe counsel to be taken from the mouth of an angry man. *Anax.*

Anger is like vnto a cloud, that maketh euery thing seeme bigger then it is.

Rash iudgment maketh hast to repẽtance.

Anger consisteth in habite and disposition, but wrath in deed and effect.

Like as greene wood which is long in kindling, continueth longer hot then the dry, if it haue once taken fire, so cõmonly it falleth out, that the man seldome moued to anger, is more hard to be pacified in his anger, then he that is quickly vexed.

If thou haue not so much power as to refraine thine anger, yet dissemble it, and keepe it secret, and so by little and little thou maist happily forget it.

Wrath and rigour, leadeth shame in

a

a leaſe. *Iſocra.*

In correction be not angrie, for he that puniſheth in his rage, ſhal neuer keep that meane which is betweene too much and too little.

Haſty and froward ſpeeches beget anger, anger being kindled, begetteth wrath, wrath ſeeketh greedily after reuenge, reuenge is neuer ſatisfied but in bloudſhedding.

As he that loueth quietnes, ſleepeth ſecure: ſo he that delights in ſtrife and anger, paſſeth his daies in great danger.

It is good for a man to abſtaine from anger, if not for wiſedomes ſake, yet for his owne bodily healths ſake.

Hee that is much ſubiect to wrath, and hunteth after reuẽge, quencheth the grace that God hath giuen him, and commits through rage and furie, more horrible offences then can afterward be reformed.

Qualibet ira tis ipſe dat arma dolor. (tur. Ira feras mentes obſidet, eruditas præter-labi-

Of Crueltie.

Defi. *Crueltie is commonly taken for euery extreme wrong: it is the rigorous effect of an euill diſpoſed will, and the fruit which is*

reapt

reapt from iniuſtice.

CRueltie hath his curſes from aboue, but courteſie is graced with the title of commendation.

Where lenitie cannot reclaime, there ſeueritie muſt correct.

It is as great crueltie to ſpare all, as to ſpare none.

Tyrants vſe triall by armes, but the iuſt refer their cauſes to the arbitrement of the Lawes.

To pardon many for the offence of one, is an office of Chriſtianitie, but to puniſh many for the fault of one, appertaineth properly to tyrants.

He that accuſtoms himſelfe with ſorrow, acquainteth himſelfe with crueltie. *Plato.*

It is amongſt euils, the greateſt euill, & in Tyrants the greateſt tyrannie, that they of themſelues will not liue according to reaſon and iuſtice, but that alſo they will not conſent, that malefactors ſhould receiue puniſhment.

It is more profit for a Prince that is a Tyrant, that his Cõmon-wealth be rich, & his Palace poore, then the Common-wealth to be poore, and his owne Palace rich.

He

He neuer ſerueth gratefully, who by violence is ſubiect to another.

The woman that holdeth in her eye moſt cruelty, hath often in her heart moſt diſhonestly.

The Captaine that is bloudie minded & full of reuenge, is either ſlaine by his enemies, or ſold by his Souldiers

Cauſeleſſe crueltie neuer ſcapes long without reuenge,

With the irefull we muſt not be importunate to craue pardon, but to deſire that vengeance may be deferred.

Tyrannie amongſt many other euils, is moſt wretched in this, that his friends dare not counſell him.

He that ſhewes himſelfe cruel towards his ſeruants, doth manifeſtly declare, that his will is good to puniſh others alſo, but he wanteth authoritie.

Priuate crueltie doth much hurt, but a Princes anger is an open war.

Victorie ſhould not thirſt after bloud, nor the gaine of conqueſt induce a man to crueltie. *Sopho.*

A cruell Prince ouer a rebellious Nation, is a great vertue warring with a world

of

of Wickedneſſe.

Nulla nobis cũ tyrãnis eſt ſocietas, ſed ſũma potius diſtractio, neque eſt contra naturam ſpoliare eum quem honeſtum eſt necare.

Of Feare.

Defi. *Feare is two fold, good and euill. Good feare is that which is grounded vpon a good diſcourſe of reaſon and iudgment, ſtanding in awe of blame, reproch, and diſhonour, more then death or griefe. Euill feare is deſtitute of reaſon, it is that which we call cowardlines and puſillanimitie, alwayes attended on with two perturbations of the ſoule.* Feare *and* Sadneſſe: *It is alſo the defect of the vertue of Fortitude.*

THe feare & reuerence of one God, is more worth thẽ the ſtrẽgth of al men.

No man can be iuſt without he feare and reuerence the Lord.

Feare dependeth vpon loue, and without loue it is ſoone had in contempt.

If thou bee ignorant what ſinne is, or knoweſt not vertue, by the feare and loue of God thou maiſt quickly vnderſtand them both. *Soc.*

He that feareth God truely, ſerueth him faithfully, loueth him intirely, praieth vnto him

him deuoutly, and distributeth vnto the poore liberally.

Wicked men wanting the feare of God, are haunted of euill, to their owne ouerthrow and destruction. *Boetius.*

It is the propertie of a seruant, to feare his Master with hatred, but a sonne feareth his Father for loue. *Amb.*

Neither strength nor bignesse are of any value in a fearefull body.

They that desire to be feared, needs must they dread them of whom they be feared.

Feare is the companion of a guiltie conscience.

A Master that feareth his seruant, is more seruile then the seruant himselfe.

It is a deadly feare to liue in a continuall danger of death.

It is meere folly for a man to feare that which he cannot shun.

It is a naturall thing in all men to leaue their liues with sorrow, and to take their deaths with feare.

To demand how many, & not where the enemies be, is a signe of cowardly feare.

Feare followeth hope: wherefore if thou wilt not feare, hope not. *Æsculap.*

It many times happens, that the parties not willing to ioyne in loue, doe consent and agree together in feare.

It is far better to feare thy choice, then to rue thy vnhappie chance.

He that feareth euery tempest, is not fit to be a traueller.

The sword dispatcheth quickly, but feare tormenteth continually.

Feare standeth at the gates of the eares, and putteth backe all perswasions. *Plato.*

The more a man feares, the sooner hee shall be hurt.

Too much feare opens the doore to desperation.

Hee that through his crueltie is much feared of other men, walketh in small assurance of his owne life.

The feare of death to a wicked person, is of greater force to trouble him, then the stroke it selfe.

A fearefull man neuer thinks so well of any mans opinion as hee doth of his owne conceite; and yet he will be ready to aske counsell vpon euery trifling cause.

It is a lamentable thing to bee old with feare, when a man is but yong in yeares.

It

It becommeth not a Commander in Armes to be a man of a fearefull disposition. *Olaus.*

The law of feare was melted in the mold of loue by Christ. *Aug.* —

It is the propertie of a wise man with a quiet mind patiently to beare all thinges, neuer dreading more then hee need in aduersitie, nor fearing thinges not to be feared, in time of prosperitie; but those things which he hath, he honestly enioyeth, and those things which he possesseth not, hee doth not greatly couet.

It becommeth a wiseman to be heedfull, but not to be fearefull; for base feare bringeth double danger. *Vigetius.*

It is requisite for all men to know God, and to liue in his feare. But such as worship God for feare left any harme should happen vnto them, are like them that hate tyrants in their hearts and yet study to please them, because they would in quiet keepe that they possesse. —

—*Multos in summa pericula misit*
Venturi timor ipse mali; fortissimus ille est
Qui prōptus metuenda pati si cōminus instēt,
Et differre potest.—

—Nos maximus omnia cogit
Quæ possunt fieri fact' putare timor.

Of Famine.

Defi. *Famine is a vehement hungry desire of eating, as thirst is of drinking, which (as Galen saith in the third booke of naturall Faculties) stifleth and choaketh the stomacke with euill and noysome humors; and dissolueth and destroyeth the strength thereof: it begetteth lothsomnesse, and filleth all the bodie full of outragious and filthie diseases.*

BArraine Scythia is Famines Countrie, and the place of her abode, the sterill and fruitlesse top of Mount Caucasus.

Famine and dearth doe thus differ; dearth is that when all those thinges that belong to the life of man, for example, meate, drinke, apparrell, lodging, and other things, are rated at a high price.

Famine is, when all these necessaries before named, are not to bee got for money, though there be store of money.

God is the efficient cause of famine, and sins the impulsiue or forcing causes, which the holy Scripture setteth downe to bee these, Adultrie, Idolatry, contẽpt of Gods word, priuate gaine, periury & oppression

couc-

couetouſnes, crueltie, pride, drunkennes, and ſurfeting, and neglect of tith-paying.

After famine, commeth the peſtilence.

In the time of famine, mice, dogs, horſes, aſſes, chaffe, pels, hides, ſawduſt, haue beene vſed for good ſuſtenance, and at the laſt mans fleſh; yea, that which is not to bee ſpoken without trembling, the mothers haue beene conſtrained (through hunger) to eate their owne children. *Ioſeph.*

When as *Hannibal* beſieged Caſſilinum, a Citie in Italie, in the Citie, by reaſon of extreme ſcarſity, a Mouſe was ſold for two hundred peeces of money, and yet the that ſold it died for hunger, and the buyer liued. *Plinie.*

Fate forbiddeth famine to abide where plentie dwelleth.

Famine is like to the eating and deuouring Vicer, called *Eſtiomenus*, called of Courtiers (who commonly more then others are ſubiect thereunto) the Woolfe, which vlcerateth the skin, and eateth the fleſh to the very bones.

Famine is more intollerable then the peſtilence, or the ſword; therefore, when God gaue *Dauid* his choice of theſe three

euils, he chose the pestilence, as the easiest to be endured,

Darius, when in flight hee had drunke puddle water, pollated with dead carkasses he said, that he neuer dranke any thing more pleasant; the reason was, because hee alwaye before, vsed to drinke ere he was a thirst. *Curtius*

Artaxerxes, when as in a certaine flight he had nothing to feed on but dry figs and browne bread, Good, God, quoth, he what pleasant food haue I neuer tasted on vntill now!

Cibi condimentum est fames: potionis sitis.
——Neque enim ceremque famemque
fata coire sinunt. Ouid.

Of Ruine.

Defi. *Ruine is the ouerthrow or vtter subuersion of all manner of estates: making glorious things inglorious, and brinuing well ordered shapes into a Chaos or old deformitie.*

WHen Law-breakers are restored, and iudgement cancelled, then euery one knoweth that his ruine is at hand, without any hope of safetie.

Souldiours get fame by rurine, honour by skars, and praise by clemencie.

Ouer

Ouer the greateſt beautie, hanges the greateſt ruine.

A little water cannot quench a great fire, nor a little hope eaſe a great miſerie.

The beſt deſerts are commonly ruin'd by worſt neglects and ill rewardings.

He that hath not taſted misfortune, hath taſted no fortune.

Hee that ſees another mans ruine, muſt feare his owne miſerie.

He that hath but one eye, muſt feare to loſe it, and hee that hath but one vertue, muſt die ere he ruine it.

When the heart is inuironed with oppreſſion, then the eares are ſhut vp from hearing of good counſaile.

The ruines of time, are the monuments of mortalitie.

Ruine is the friend to ſolitarines, foe to companie, and heire to deſperation.

The greateſt ruine of the bodie, is nothing to the leaſt ruine of the ſoule.

Ruin'd heartes, liue with teares in their eyes, and die with mirth in their lookes.

Securitie puts away ruine, and feare hinders gladneſſe.

Hee that will bee reputed valiant, muſt

let neither chance nor griefe dismay him.

The studie of wisedome, is the readiest ruine of griefe and vexation.

Many friendes asswage many misfortunes.

Counsaile in trouble, giues small comfort, when helpe is past remedie.

It is good for a man in the midst of prosperity to feare a ruine, and in the midst of aduersity to hope for better succeedings.

Of all creatures, man is the most apt to fall, because being weakest, he vndertakes the greatest actions.

Prosperitie is more hurtfull then aduersitie, in that the one may bee more easily borne then the other forgotten.

Omnia sunt hominum tenui pendentia filo:
Et subito casu, quæ valuere ruunt.
Suis & ipsa Roma viribus ruit. Horacius.

Of Fortune.

Defi. *Fortune is nothing else but a fained deuice of mans spirit, and a meere imagination without truth.*

EXterior actions are tied to the wings of Fortune. *Plato.*

No man is so perfectly grounded in any degree of estate, but that he may be made subiect

subiect to chance and alteration of life.

To a man whom fortune doth not fauor, diligence can little auaile. *Mar. Aurel.*

Fortune hath no power ouer discretion. *Solon.*

To him that is fortunate, euery Land is his Countrie.

There can bee no greater checke to the pride of Fortune, then with a resolute courage to passe ouer her crosses without care. S.T.M.

Fortune flies, and if she touch pouertie, it is with her heele, rather disdaining their want with a frowne, then enuying their wealth with disparagement.

Fortune is so variable, that shee neuer staieth her wheele, or euer ceaseth to bee turning of the same. *Socra.*

Fortune sheweth her greatnesse, when such as be of small value, are aduanced to the possession of mightie things.

The gifts of Fortune are transitorie, tied to no time, but the gifts of Nature are permanent, and endure alwaies.

Smally aduantageth it, that the mind be generous, and the body warlike, if he that taketh Armes be vnfortunate; for that one

houre of happy fortune, is more worth thē all the policies of war.

Euery man is the work-man of his own fortune, and fashioneth her according to his manners. *Socra.*

Fortune is the onely rebellious hand-maid against vertue. *Plut.*

Fortune did neuer shew her selfe noble, but vnto a minde that was generous and noble.

Fortune is constant in nothing but vnconstancy. *Aurel.*

Fortune is like *Ianus* double-faced, as well full of smiles to comfort, as of frowns to discourage.

Fortune euer fauours them that are most valiant, and thinges the more hard, the more hauty. *Cicero.*

The changes of fortune, and end of life are alwayes vncertaine. *Pacuuius.*

Fortune in no worldly thing is more vncertaine then in war. *Olaus.*

A valiant man neuer loseth his reputation becausse fortune faileth him, but becausse courage dieth in him.

No man is vnhappy, but he that esteemes himselfe vnhappy by the base reputation

of

of his courage.

There can bee no man more vnhappy, then he to whom aduersitie neuer happened. *Stobæus.*

To be humble in the height of fortune, staies the deceit of her wheele in turning.

By the excessiue gaine of wealthy men, Fortune was first made a Goddesse.

Thou shalt sooner find good Fortune then keepe it.

Fortune is vnconstant, and will quickly require againe what shee hath before bestowed vpon thee. *Thales.*

Fortune is not fully pacified when shee hath once reuenged.

That is not thine owne which Fortune hath giuen thee. *Socra.*

Thou prouokest Fortune to anger, when thou sayest thou art happy. *Aur.*

Fortune is to great men deceitfull, to good men vnstable, and to all that is high, vnsure.

A happy man shal haue more Cosens & kinsfolks, then euer he had friends, either by his father or his mothers side. *Thales.*

When Fortune commeth sodainely, with some present delight and pleasure, it is a token

token that by her flattering vs, ſhee hath made readie her ſnares to catch vs. *Aur.*

Through idlenes, negligence, and too much truſt in fortune, not onely men, but Cities and Kingdomes, haue beene vtterly loſt and deſtroyed.

Fortune delighteth not ſo much to keep vnder the vanquiſhed, as to bridle and checke the victors.

Fortune is as brittle as the glaſſe, & whē ſhe ſhineth, then is ſhe broken in peices.

In great perils, it is better that men ſubmit themſelues vnto reaſon, then recommend themſelues to Fortune.

Fortune is exceeding ſlippery, & cannot be held of any man againſt her owne will.

Fortune is neuer more deceitfull, then when ſhe ſeemeth moſt to fauour. *Plot.*

Fortuna multis dat nimis, ſatis nulli.

Nulla tam bona eſt fortuna de qua non poſſis queri.

Of Riches.

Defi. *Riches of the Philoſophers and Poets are called the goods of Fortune, vnder which are cōprehended plate, money, iewels, lands, and poſſeſſions in aboundance; they are according to their vſe, good or bad, good if they*

bee

bee well vsed, bad if they be abused.

RIches are good, when the partie that possesseth them can tell how to vse them.

Riches rightly vsed, breed delight, pleasure, profit, and praise; but to him that abuseth them, they procure enuy, hatred, dishonour, and contempt. *Plautus.*

As the greater wee see our shadow, the neerer wee draw towardes night; so must we feare, lest the more that we our selues abound in wealth, the further off truth and the light estrange themselues from vs.

A wicked man, is either wicked of himselfe, or heire to a wicked man. *Ier.*

As pouertie is not meritorious if it bee not borne with patience, no more are riches hurtfull, vnlesse they be abused.

It commonly happeneth, that those men which enioy most wealth, are most vexed with the greedie desire of getting more, and mightily molested with feare, lest they should lose what they haue alreadie gotten. *August.*

The greatest riches in the world to a good man, is his soule & reason, by which he loueth righteousnes, & hateth iniquity.

There

There is no man more willing to become surety for another, then he that is in want.

He hath riches sufficient, that needeth neither to flatter or borrow. *Solon.*

Rich men without wisedome and learning, are called sheep with golden fleeces.

The more that a miserable man increaseth in riches, the more hee diminisheth in friends, and augmenteth the number of his enemies. *Anaxag.*

Rich men have need of many lessons to instruct them to doe well. *Philip.*

Rich men, through excesse, idlenes, and delicious pleasures, are more grosse in conceite then poorer persons.

Those riches are to be despised, which are lost with too much liberalitie, and rust with niggardly sparing.

Where riches are honoured, good men are little regarded.

It werketh great impatience in a rich man, to bee suddainely decaied, and falne into pouertie.

He hath most that coueteth least.

Great abundance of riches, cannot of any man be both gathered and kept without sinne. *Erasmus.*

There

There be three causes that chiefly moue mens minds to desire worldly wealth; the one is the loue of riches, ease, mirth, and pleasure. Another, the desire of worship, honour, and glory. The third is, the doubtfulnes and mistrust of wicked and faithlesse men, which are too much carefull for their owne liuing here in this world, and thinke all they can get, too little to suffice them. *Solon.*

Suffisance is the sure hold which keepeth wisemen from euill works. *Polion.*

Vpon a couetous minded man riches are ill bestowed; for he is neither the Warmer cloathed, the better fed, or any thing in shew the more wealthie for them.

If thou know how to vse money, it will become thy Hand-maide, if not, it will become thy master. *Diog.*

Small expences often vsed, consume great substance in short space.

No man is rich by his birth, for all men are borne naked,

He that delights onely in his riches, delights in a dangerous pleasure.

Men should liue exceeding quiet, if these two words (Mine and Thine) were taken away.

away. *Anaxag.*

It is better to haue a man without money, then money without a man. *Themist.*

Plato would haue both plenty and pouerty to be bamshed his Commonwealth; the one becauſe it cauſed pleaſure, idlenes, and ambition, the other, becauſe it maketh abiects, ſeditions, and men giuen to all filthie lucre.

Siluer commands Peſants, and gold cõtroules Princes.

Money is the ſinnewes of war, and keyes to vnlocke hidden ſecrets.

Plenty begetteth want, for he that hath much needs much.

O thou vnſatiable hunger of gold and ſiluer, what is it not that thou doſt cõpell the ſoules of men to buy and ſell? *Tully.*

It is againſt nature, that we ſhould increaſe our owne riches and ſubſtance with the ſpoile of other mens wealth.

He that hordeth vp money, taketh paines for other men.

It is a rare miracle for money to want a maſter. *Bias.*

As the touch-ſtone trieth gold, ſo gold trieth the mindes of men.

He

He is rich that liues content with his Estate (*bus opta.*

Multa loquor; quid vis nummis præsenti-
Et veniet, clausum possidet arca Iouem.

Difficile est virtutes cum reuereri, qui semper secunda fortuna sit vsus Cicero.

Of Change.

Defi. *Change is generally any alteration, either of times, States, studies, opinions or any other faculties whatsoeuer.*

THE whole world is nothing but a shop of change, for riches we exchãge pouertie, for health sickneſſe, for pleasure sorrow, for honours contempt; briefly, it is nothing elſe but change, whatsoeuer chanceth vnto vs.

There is no change more certaine, then the change of life to death. *Crates.*

There is no better change, thẽ for a man that hath bin lewd, to become honeſt, and for a woman that hath bin as laſciuious as *Laus*, to wax as repentant as *Magdalen.*

The vnſtaied and wandring minded man is neuer wiſe.

Who changeth peace for war, hath all miſeries laid open to his eies, his goods ſpoyled, his children ſlaine, his wife rauiſhed

ſhed, his cattell driuen away; briefly, himſelfe made moſt miſerable to behold his vnhappineſſe.

Change doth euert the good, and erect the bad, prefer the faithleſſe, and confound deſert.

Change ſildome brings better chance, but very often worſe.

The day by courſe changeth to night, the night likewiſe changeth to day; the Summer to winter, youth to age, and proſperity to aduerſity.

Nothing is lighter then the change of time, nor any thing more certaine.

Nature by change produceth her increaſe.

He that by the chance of Fortune moũteth higher then hee ſhould, muſt arme himſelfe with patience to deſcend lower then he would.

Change in al matters except they be miſchieuous, is moſt dangerous. *Xenoph.*

Change of honour is enuies marke.

He is no where, that is euery where.

The plant neuer proſpereth, which is often remoued. *Seneca.*

Change and inconſtancy ſpring from the

the lghtnes of the mind. *Greg.*

What was done is done againe, all things doe change, yet vnder the Cope of heauen there is no new thing. *Syrach.*

Euery thing holds the name of the place whence it commeth, yet all things feele change howsoeuer it commeth.

As there is nothing more certaine then the change of life, so there is nothing more vncertaine then the time when it will change.

Good thinges quickely passe away, and worse succeed. *Seneca.*

The purest thing that is, may be changed betwixt euening and morning.

What by destiny is decreed, man cannot change or preuent.

The change of opinions breedes the change of states, and continuall alterations set forward subuersions.

Cum fortuna manet, vultũ seruatis amici;
Cum cecidit, turpi vertitis ora fuga.

Clarissimæ olim vrbes nunc nihil sunt; quæ nunc maximé superbiunt, eandem aliquando fortunam experientur. Demost.

Of Pouertie.

Defi. *Pouertie is a tribulation, or want of*

ſuch neceſſary things as belong to our liues and eſtates; through which we are brought to miſhap and miſery.

AS Kings haue honor to countenance their actions, ſo poore men haue honeſty to direct their liues.

Pouerty is as glad to creep to credite, as dignitie; and the humble thoughts that ſmoake from a poore mans cottage, are ofs as ſweet a ſacrifice to the gods, as the perfumes in the Palace of a Prince.

There is no greater pouertie vnto a man then to want wiſedome, wherby he ſhould know how to gouerne himſelfe. *Plato.*

There is no fault in pouertie; but their minds that ſo thinke it, are faultie.

Pouerty is a branch of temperance, and penury a compendious obſeruation of the Lawes. *Stobæus.*

If thou wilt liue after nature, thou ſhalt neuer be poore, if after thine owne opinion, thou ſhalt neuer be rich.

Pouertie is the mother of health.

Pouerty is the Miſtris of Philoſophy.

The miſerable lacke of the poore man & the ſuperfluous ſubſtance of the rich moueth much diſcord among the people.

A noble mind refuseth no danger, if once he perceiue himselfe assaulted with pouertie.

Pouerty causeth good mens children to be vertuous, so that they attaine to that by vertue, which others come vnto by riches.

Riches are painfull to fooles, and pouerty pleasant to the wise.

He neuer accounteth of prosperity that hath not before been pinched with pouertie.

He is not poore that hath little, but he that desireth much. *Bias.*

To liue poorely and honestly, is better then to liue richly and wickedly.

Pouertie is the father of innumerable infirmities.

Aduersitie is the triall of the mind, and mishap the ballance of the thought.

Pouertie is the mother of ruine.

Necessitie is a sore penance, and extremitie is as hard to beare as death.

Need teacheth things vnlawfull. *Senec.*

Pouerty, want, extremity, and misfortune, are all easie to be borne, if they bee tempered with content. *Thales.*

To write to our better, is of neceſſitie, to write to our equall, is of will, to write to our inferiour, is of pure vertue.

The rich doth reuenge himſelfe with Armes, the poore with teares, *Guena.*

It is ſome comfort in miſerie, to know the worſt of our miſhaps. S P. S.

In aduerſitie rich men ſhould giue remedie, and wiſe men miniſter comfort by good counſell.

It is a thing very common vnto a man afflicted, to ſeeke the company of another in like trouble.

There is no man in ſo wretched condition, but hee hopeth to grow better, neither is there any man ſo ſet aloft, but hee may doubt a ſuddaine fall. *Iſocra.*

He ought not to be diſmayed, that from a high eſtate is deſcended to a low degree, neither ought he to glory or grow proud, that from a baſe eſtate is aduanced to promotion.

As riches is the mother of pleaſure and delight, ſo pouerty is the nurſe of ſorrow and calamitie.

Want is the enemie to deſire.

In all Eſtates a meane muſt be obſerued;

to

to liue warily increaſeth treaſure, but to liue waſtfully, cauſeth pouerty. *Protog.*

Pouerty is no hinderance to wiſedome.

Poore men are like little ſhrubs, that by their baſeneſſe eſcape many blaſts, when high and tal Cedars are ſhaken.

Where poore intreat & cannot obtaine, there rich men command, and will bee obeyed. *Seuer.*

Miſhap is the true touch-ſtone of friendſhip, and aduerſitie the triall of friends.

Happie is that miſhap where wee paſſe into greater perfection.

Pouerty that contenteth is great riches.

Care not for pouerty, ſith no man liueth ſo baſely as he was borne. *Saluſt.*

It is giuen onely to a wiſe man to bee content in pouerty.

Suffer that with patience which thou canſt not auoide, and be not diſpleaſed at thy poore eſtate.

The beggers crutch ſerueth him both to leane vpon, and to fight withall.

Patiently ſhould that be borne, which no ſtrength can ouercome, nor counſell auoide; whether it be pouertie to pinch the body, or aduerſitie to croſſe the mind.

Pouerty poſſeſſed in ſafetie, is better then great riches enioyed with much feare.

When a man is plagued with pouertie and ſickneſſe, both ioyned together, without any ſuccour or eaſement, then riſeth in him an intollerable griefe, a fire not able to be quenched, a ſorrow without remedie, and a tempeſt full of wrackes.

Pouerty is a vertue of it ſelfe. *Diog.*

Hee liueth in moſt wretched eſtate of beggery, that is not indued with any good qualitie.

Si ad naturam vitas, nunquam eris pauper; ſi ad opinionem, nunquam eris diues: exiguum natura deſiderat, opinio immenſum. Senec.

O vitæ tuta facultas!
Pauperes anguſtiq́ lares, ô munera nondum
Intellecta Deũm!

Of Baniſhment.

Defi. *Baniſhment is a putting away, or driuing out of any man, either from the place where hee ought and ſhould inhabite, or from thence where he tooke delight, and deſired to dwell.*

FOr ſin was man thruſt into the world, therefore his life in it is baniſhment.

No baniſhment is ſweet, but the baniſh-

ment

ment of a righteous soule from the prison of a world-wearied body. *Stobæus.*

Banishment is there where is no place for vertue. *Cicero.*

The banished man without a house to dwell in, is like a coarse without a graue to rest in.

It is better for a man to be banished his countrie with wise men, then to liue there still amongst fooles.

He that denieth himselfe to his Country, is in banishment already.

Whereseuer a man liues well, there is his country. *Cicero.*

A chast eye exileth licentious lookes.

Good fortune attends not euery great estate, nor euill chance euery exiled person.

To stuffe thy coffers with coyne, is to commit thine honor to exile. *Mar. Aur.*

True happinesse is neuer had till after death, nor exile welcome, but in death.

It is a needlesse question, to aske a sicke man, if he be willing to haue his health, or an exile if he would be called from banishment.

Death and banishment, come soone enough, if slow enough,

There is more sorrow in loosing a mans own country, then in conquering a world of other nations. *Themist.*

Sweet is rest after long pilgrimage, and great is the comfort that a banished man takes at tydings of his repealement.

It is the nature of man to loue those things deerest which are banisht farthest from him.

He that in the morning is proud of his possessions, may happen ere night to bee banished from his pleasures.

Beauty and youth, once banished, are neuer repealed.

The comfort of fugitiues, is that there be many fugitiues.

Care followeth a fugitiue person, euen as a shadow followes the body.

Exilium terribile est iis, quibus quasi conscriptus est habitandi locus, non iis qui omnem orbem terrarum vnam vrbem esse dicunt. Cic.

Priuari patria magnum malum est, sed maius re quàm sermone.

Of Absence and Presence.

Defi. *Absence is the departing or losse of a friend or any other obiect wherein we take delight; and presence is the continuall com-*

pany

pany of the party with whom we desire to be most conuersant.

ABsence in loue makes true loue more firme and constant. *Niphus.*

We neuer know how profitable the presence of a friend is, vntill wee haue felt the want of his absence for a time.

The absence of friends is the presence of griefes. *Bias.*

As contraries are known by contraries, so the delight of presence is known by the hell of absence.

Man separate from money, is like a soule separated from a body.

The griefe of vnwished absence, is worse then the wound of a stubborne launce.

A tedious presence decaies loue, and a long absence forgets true familiaritie.

Absence puts off happinesse, and time alters resolutions.

When thought absents it selfe from truth, the soule presents her selfe to sinne. *Demost.*

The euils got by absence, wisedome recureth.

Take heed of speaking ill of the absent.

The solitarie man is either a God or a beast.

Life

Life and faith once abſented, neuer returne.

The faireſt preſence is but a dunghill, couered ouer with white and purple.

Infamie is neuer abſent from arrogancy. *Diogenes.*

Men gaine their deſires by trauell, ſuſtaine them by thought, and are abſent from them by annoyance, *Ariſtip.*

The preſence of one day blameth the abſence of another, but the laſt ſhall giue iudgement of all that is paſt.

The abſence of puniſhment, is no pardon for tranſgreſſions.

Non vna eademq́, moleſtia eſt rerum præſentium & abſentium. Eurip.

Diſtantia loci non ſeparat amicitiam ſed operationem.

Of Acts.

Defi. *Acts are the monument all deeds of our liues, and our actions are the Enſignes, by which are known the perfectnes of our good or euil liuing.*

ALL the praiſe of inward vertue, conſiſteth in outward action. *Cicero.*

An action without reaſon, and a reaſon without an actiō, are both alike imperfect.

Action

Action is the ready entrance into contemplation.

A silent deed is better then an vnprofitable word.

Neither can good words colour a bad action, nor bad wordes depraue from a good action.

Shape beautifies an Image, and good actions commend a man.

Actions are by so much more manifest then words, by how much the eyes are surer witnesses then the eares.

It is an argument of too much weakenes, to remember what should haue beene done.

In action a man doth not onely benefit himselfe, but profit others. S. P. S.

God would neuer haue deliuered a soule into the body, which hath armes and legs (only instruments of action) but because it was intended the minde should imploy them.

There must not onely be in a man a mind of charitie, but also distributing handes. *Amb.*

Action is the matter of vertue & honor.

By the actions of a good man, wee adiudge

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iudge alwayes the excellencies of his life.

An imperfect man, by one perfect good action, gaines a liberall name of goodnes.

Speech is one of the greatest actions, which makes manifest the prudent vertue of the soule.

All new actions seeme faire, though they be like a painted woman.

To keepe a friend certaine, is a harder matter then to get a friend. *Ouid.*

Presumptuous boldnes is a base action in the eyes of thy betters.

So loue as thou maist hate, so hate as thou maist loue, and both without challenge.

The end of euery thing is the triall of the action.

Conscientia bene actæ vitæ, multorumque benefactorum recordatio incundissima est.

Exercitationes virtutum in omni ætate mirificos afferunt fructus,

Of Praise.

Defi. *Praise is an exalting, or lifting vp to honour, either the good parts wee behold in others, or those excellencies with which our eyes (tickled by delight) are inamoured.*

There

THere be many that in words are ready to praiſe that which is good, and few that in workes are willing to follow the ſame.

It is better to be prayſed for true ſpeaking, then to bee honoured for flattering and lying.

For a man to praiſe too much his owne writing, is nothing els but to giue men occaſion to ſpeake euil, both of him and his workes.

As it is ſeemely for a Philoſopher, and a wealthy man, to praiſe the profits of peace; euen ſo in his mouth it is vncomely to prate of the perils of war.

Perfit praiſe and felicitie, conſiſteth in a contented life, and a happy death. *Solon.*

Praiſe beſtowed on an vnworthy perſon, is a manifeſt ſigne of flatterie.

Praiſe is a poyſon to the ambitious man, for it leadeth him beyond the ſcope of honeſtie.

Nothing deſerueth commendation vnleſſe it be vertuous,

Praiſe encourageth the ſpirit to doe great and mighty things, and nouriſheth true vertue where it is begun.

Com-

Commendations maketh the labor light, the wit studious, and the hope rich.

Three thinges are commendable in a Scholler, silence in his tongue, diligence in his reading, ciuilitie in his behauiour.

He which often praiseth one, abaseth himselfe, confirmeth an error, and proueth in the end a lie; and he which is praised, becommeth a great deale more vaine. *August.*

Praise is the hire of vertue. *Cicero.*

Too much praise is a burthen.

Amongst all the praises of *Lucullus*, he deserued most by this answere; I had rather, said he, deliuer one Romane from the hands of an enemy, then enioy all the riches of mine aduersaries.

Pompey being growne to the height of his fortune, and exalted by many prayses and victories, was then pretily checkt at his departing out of Athens, *Quantum hominem te esse nosti, eatenus es Deus.*

He that praiseth a man openly, will not flicke to flatter him secretly. *Diog.*

To doe good to the poore is a double praise, because a double sacrifice, one to God, another to man,

Most

Most praise-worthie is the good nurture, that can amend a bad nature.

Vertues beget praise, and praise begets honor and authoritie.

Nothing is more vncertain then praise, for what one day giues vs, another day takes away from vs.

It is greater praise to helpe the helples, then to maintaine the needlesse.

In doing that wee ought, deserues no praise, because it is duty. *August.*

If another man praise thee, yet remember thou to be thine owne iudge,

All things that are good, haue euer the preheminence in praise and comparison.

As the shadow followeth the body, so praise followeth vertue. *Seneca.*

To be praised of euill men, is as euill as to be praised for euill doing.

Neuer praise any thing that is not commendable, neither dispraise that which is praise-worthy.

The praise of our ancestors, is a light to their posterity. *Salust.*

When they offered to *Titus* a crowne of gold, together with great praises for taking Ierusalem, he said, that he himselfe

was

was not the author thereof, but God.

Neuer challenge vnto thy selfe, the praise of another mans inuentions. *Mar. Aurel.*

He that praiseth any man, because hee is a gentleman, praiseth his parents also.

As they which vnwillingly seeme to haue but little themselues, so they which praise other men slenderly, seeme desirous to be praised themselues. *Iustin.*

It is a point of flattery to praise a man to his face.

Be neither too hasty to praise, nor too forward to discommend any. *Anaxag.*

There is no day so cleare, but it hath some cloud, nor any praise so complet but it is subiect to the scandall of the enuious.

Si laus allicere nos ad rectè faciendum non potest, nec metus quidem à fœdissimis factis potest auocare. Cicero.

Laus vbi noua oritur, etiam vetus admittitur.

Of Aide.

Defi. *Aide generally is any releefe or succor, chiefly in our extremities; and is the greatest vpholder of abilitie, when it is most weake and desperate.*

Sorrow

SOrrow is so hard of beleefe, that it refuseth all aide, imagining truth to bee dreames, and dreames to be truth.

Fatall is the aide that brings vs to the ascent of a Crowne, from whence men come not downe, but fall downe.

The ouer-spreading pompe of aide or might, doth darken weaknes, and debase his violence. *Archim.*

Sorrow makes silence her best aide, and her best Orator.

Reuerent order will not aide iniquitie, or peruert right.

Offences vrged in pubhque, are made worse, and expell aide.

The shew of iniustice, aides and aggrauates despight. *Hermes.*

The multitude which looke not into causes, rest satisfied with any thing which is aided by the lawes.

Feare casteth too deep, and is euer too wise, if it be not aided by some resolution.

One man is borne to helpe another, as farre as abilitie will serue.

To helpe the weake, is charitie, and to aide the mightie, presumption. *Greg.*

A doubtfull minded man, can neuer en-

dure to be aided by any vſuall meanes.

The aide of the Spirit is faith by which a man is deliuered from a ſecond death.

The grace and law of the Spirit, furniſhed with the aide of God, iuſtifieth the wicked, reconcileth the ſinfull, and giueth life to the dead.

Wiſedome and learning, are the two chiefe aides to vertue and good conditiõs.

Law is the Queene of immortality, and aid the Lord, which reſtores the oppreſſed.

Wiſe men are not ayded by the Lawes of men, but by the rules of vertue. *Solon.*

Euill aide, and inconſtant loue, is like the ſhadow of a cloud, which vaniſheth as ſoone as it is ſeene.

Honeſt aſſiſtance is without hurt, without hate, and without penury.

The aide of a friend in Law, is halfe an end to the Law.

Hee is raſh-witted, that preſumeth too much vpon his owne power.

God giueth his wrath by weight, and mercy without meaſure, *Eraſmus.*

To trie the aide of friends, is to proue the hope of fortunes.

He is a monſtrous foole, that will pre-

ſum

ſume to flie with the aide of waxen wings.

Homo homini, quicumq; ſit, ob eam ipſam cauſam, quòd homo ſit, conſulere debet.

Nihil habet alicuius fortuna melius, quã vt poſſit; nec natura, quàm vt velit ſeruare plurimum. Cicero.

Of Meane.

Defi. *Meane is the mediocritie and beſt part of any action, and muſt be vſed in all things: it containeth the full effect of prudence, touching gouernment, and tranquillity concerning the ſoule.*

THe difference of good or bad, conſiſteth in mediocritie, or a meane in all things.

Curioſity and extremity, baniſhed man from the firſt modeſty of his nature.

Nothing too much, nothing too little, preſerueth a meane in all things.

The meane eſtate is the beſt eſtate, in. different equality, is ſafeſt ſuperiority. *Plo-*

He that ſtarueth for drinke by a fountaine ſide, hath no meane in his miſery.

The meane loue is the ſureſt loue, to loue extremely, procureth either death or danger.

Of two euils, the leaſt is to bee choſen

for that is the meane to well chooſing.

The more men are threatned, the greater meanes they ſeeke for their ſafetie.

Firſt to become a *Seruant*, is the beſt meane to be a maſter. *Diog.*

As ſtormes wither flowers, ſo pride confounds meane callings.

All men muſt till and ſow before they can reape, and the meaner man, the more painefull in his labour.

The ſmalleſt haire hath his ſhadow, and the meaneſt eſtate his riſing and downefalling.

Fire is neuer without ſmoake, nor extremitie without croſſes.

Mountaines hauing too much heate of the Sun, are burnt, Valleys hauing too little heat thereof, are barraine, but ſuch places as hold a meane, are moſt fruitfull.

Of all the parts in muſicke, the meane is the ſweeteſt.

Hee that keepeth a meane in his diet, ſhall neuer ſurfet.

The increaſing of paſſion, multiplieth complaints.

Extremity harbors where meane is not kept.

Cruell

Cruell men haue cruell deaths, where temperate persons out-liue nature.

Meane thoughts excell ambitious deeds.

Wise men temper their actions to the time, and hold a meane in all matters.

The fairest flower may wither, and the highest hopes decline by misfortune.

The meane Cottage of a Swaine, stands in more safety then the Palace of a Prince.

Standing water is worse then the running riuer, and idle ambition more dangerous then meane industry.

The Mouse which hath but one hole, is easily taken, & he that hath but one meane to resist harme is quickly ouerthrowne.

Where there is no meane, there is no order, and where proportion is not kept, there is speedy confusion.

Ere mischiefe come, the meanes to preuent it ought to be prouided.

Est modus in rebus, sunt certi deniq; fines,
Quos vltra citraq; nequit consistere rectũ.
Suus cuiq; modus est, tamen magis offendit nimium quàm parum.

Of Labour.

Defi. *Labour is (or ought to be) the honest recreatiõ of the mind, & that industrious work-*

maſter, which buildeth our knowledges, and makes them abſolute by exerciſe of good letters and continuall trauell in the Sciences.

IT is not freedome to liue licẽtiouſly, neither is it liberty to liue without labour.

Labour is a mortall enemy to loue, and a deadly foe to fancy.

Great labours require ſometimes to be eaſ'd with honeſt paſtimes.

That which is done ſlowly, is neuer done willingly.

Take good aduiſement ere thou begin, but the thing once determined, diſpatch with all diligence.

Labour is a burthen that man vndergoeth with pleaſure. *Cicero.*

A man that doth all hee can doe, doth what he ſhould doe.

By diligent and laborious examination of things paſt, we may eaſily foreſee things to come.

Hee that endureth labour ſhall taſt the fruit of his trauell. *Aginip.*

As nothing mounteth ſwifter then fire, ſo nothing atchieueth ſooner then labour.

He that endeuoureth, attaineth, he that neglecteth repenteth.

All

Al errors by labor are cured, huge moũtaines leuelled, and weake wits refined.

The hope of a good reward is a great incouragement to labour.

Immoderate labours doe weaken the bõdy, but a temperate kind of exercise conserueth the same in health.

As the sweetest Rose groweth vpon the sharpest prickles, so the hardest labours bring forth the sweetest profits.

As brightnes is to rustines, so labour excelleth idlenes. *Thales.*

No worthy act can bee accomplished without paine and diligence.

No profit is denied to the painefull person.

By vse & labour, a man may be brought to a new nature. *Demost.*

Labour in youth, waxeth strong with hope of rest in age.

Diligence is the mistris of learning, without which nothing can either bee spoken or done in this life with commendation, and without which it is altogether impossible to prooue learned, much lesse excellent in any Science.

Docilitie gotten by industry, though it

be hard in conceiuing, yet once obtained, it is seldome forgotten.

Too much diligence breedeth suspition.

The God which is immortall, doth as it were, sell all things vnto vs for our labor and trauell. *Cicero.*

Without care and diligence no estate can prosper.

Those studies which seeme hard and troublesome in youthfull yeares, are made right pleasant rests in old age.

There is nothing so hard but diligence and labour may make it seeme easie. *Virg.*

Nothing causeth a man more diligently to doe his dutie, then to thinke what hee would require of him that is his seruant.

As to euery studious man diligence is a mother, so negligence is a stepdame to all learning. *Boetius.*

There is nothing that sooner maketh a horse fat, then the watchfull eye of his Master, nor any thing maketh a Land more fertile, then the diligent labor of him that tilleth the same.

By danger, dread, and doubtfulnes, diligence is greatly hindered.

Qui studet optatã cursu cõtingere metam,

Multa

Multa tulit, fecitq; puer ſudauit & alſit.
Si quid feceris honeſtum cum labore, labor abit, honeſtū mãet; ſi quid turpe cũ voluptate, turpitudo manet, voluptas abit. Cicero.

Of Gladneſſe.

Diſſi. *Gladnes or pleaſure, is properly called that delight which moueth and tickleth our ſenſes; which quickly flideth and ſlippeth away, and for the moſt part leaueth behind it occaſions rather of repentance then of calling it againe to remembrance.*

OVR pleaſures are inductions to our griefes.

Oft hath a tragick entrance happy end.

Gladnes with griefe continually is mixt.

Sorrow fore-going gladnes graceth it.

There is nothing more to bee reioyced at then a good and quiet cõſcience, which at the latter day ſhall be a witnes to iuſtifie, and not to condemne vs.

The gladnes of the heart addeth length to our life, but ſorrow of life haſtens death,

Be glad of that day, wherein thy tongue hath not miſ-ſaid, and thy heart hath repented thy ſinnes.

Diſordinate laughter cauſeth death, and violent pleaſures mightie dangers.

All

All men are glad to ſee their riches increaſe, but few men are diligent to amplifie their vertues. *Crates.*

All worldly gladneſſe rideth vpon the wings of Time, and, but in heauen, no perfect ioy is found.

Be not glad of thine enemies fall, for he that ſitteth ſureſt may be ouerthrowne.

It is better to enter the houſe of mourning, then the habitation of gladnes. *Orig.*

Sith ioyes are ſhort, take gladnes when it comes, for ſorrowes headlong follow one another.

Pleaſures while they flatter a man, they ſting him to death.

After the delectation and pleaſures of the body, followeth the deſtruction of the fleſh. *Mar. Aur.*

Pleaſures vnbrideled, carry a man headlong into all licentious liuing.

Pleaſures bring loſſe and dammage to the party that too much delighteth in thē, they ingender in his mind ſorrow, forgetfulneſſe of wiſedome, and inſolency.

The ſweet and ſimple breach of heauenly gladnes, is the eaſier to bee altered, becauſe it hath not paſſed thorow world-

ly

ly wickednesse, nor feelingly found the evils which euill carrieth with it.

He that is giuen to pleasure, iudgeth all things, not according to reason, but according to sense.

Gladnes is the book of all euils quenching the light of the soule, hindering good counsell, and turning men aside from the way of vertue.

Pleasure is so much more odious, by how much more shee hideth her venom, vnder the garment of good liking.

Pleasure is a certaine exultation, or an exceeding reioycing, sprung of the euents of things desired.

Pleasure amongst vertues, is like a harlot amongst honest women; for by her flattery she destroyeth man. *Cicero.*

Pleasure is of two sorts, one is said of honest and good things, the other of dishonest. In respect of honest things, it is called *Voluntas*, in respect of dishonest it is called *Voluptas*.

The companion of pleasures is paine.

A wise man ought not to bee puffed vp with pleasure, for it is the food of filthines, it killeth the body, weakneth the iudgement,

ment, and taketh away our vnderſtanding. *Ariſtotle.*

Hee is not worthy the name of a man, that ſpendeth a whole day in pleaſure.

Qui minus deliciarum nouit in vita, minus timet mortem.

Gaudia principiũ noſtri ſunt ſæpe doloris. Gaudia non remanent, ſed fugitiua volãt.

Of Liberty.

Defi. *Liberty is that freedome and happines, which bringeth the ſoule to his contentment and ſatisfaction, after the troublous pilgrimages trauels and bondages of this world. Or otherwiſe to liue as a man liſt.*

THrough too much libertie, all things run to ruine and confuſion.

Libertie in the minde, is a ſigne of goodnes, in the tongue, of fooliſhnes, in the hands, of theft, in our life, wãt of grace.

Nothing corrupteth more then libertie, for it maketh the Sonne deſpiſe his Father, the ſeruant his Maſter, and the Citizen his Magiſtrate.

He is to be counted free, that ſerues no looſenes or infirmity.

No man truely liueth at liberty, but he that liueth vertuouſly.

The

The wise man that hath the raine of his owne wit restrained in the hands of his discretion, is onely free.

There is a natural discord betweene tyrannie and libertie. *Demost.*

He enioyeth the sweetest libertie, that hath a quiet conscience. *Greg.*

Vertue only yeeldeth men liberty; sinne yeeldeth shame and seruitude.

If the liberty of the Commons be not restrained, the Common-wealth will bee destroyed.

A mans minde may be at perfit liberty, though his body be fettered with yrons.

Life lost for liberty, is a losse full of piety.

It is better to die a miserable life being at liberty, then to liue a magnificent slaue in continuall bondage.

Too much liberty is a little bondage, & too great bondage hastens speedy liberty.

A constrained will seeketh euer opportunity, to slip his head out of the coller.

No man liues happily, if hee want the freedome of liberty.

Death ought tn be preferred before seruile slauery and bondage.

It is a hard thing to moderate a man much

much giuen to liberty, or to put a bridle to wanton affections.

He that hath libertie to doe more then is neceſſary, will oftentimes do more then is tending to honeſty.

Where liberty is giuen to offend, ſinne is ſo ſweet to the fleſh, that there is no difference betweene men and beaſts, but that men doe exceed beaſts in beaſtlineſſe. *Hermes.*

Hee is to bee thought free, that is not a bond-ſlaue to iniquity.

Ille mihi non videtur liber, cui mulier imperat, cui lex imponit, præſcribit, iubet, vetat quod videtur: qui nihil imperanti negare poteſt, nihil recuſare audet. Si poſcit, dandum eſt: ſi vocat, veniendum: ſi eliciat, abeundum; ſi minetur, extimeſcendum.

Non poteſt paruo conſtare libertas; hanc ſi magno æſtimas, omnia paruo æſtimãda ſunt.

Of Seruing.

Defi. *Seruing, or ſeruitude is a certaine ſlauiſh bond of conſtraint, by which either for commoditie or loue, men bind themſelues to the will of others: making themſelues ſubiect to controlement,*

To

TO ſerue or obey wel, is a great vertue, and proceedeth of nature, which being good, is holpen by education,

It is as neceſſary for him that ſerueth, as for him that commandeth, to be honeſtly minded.

Seruants muſt be obedient to their maſters, whether they bee courteous or froward. *Plato.*

Nature, and the Lawes which preſerue nature, bind men that will be ſeruants, to ſtrict obedience.

The ſeruants of wiſedome, are the righteous of the Church, and their of-ſpring is obedience.

Seruants ought with patience to beare the corrections of their Maſter. *Chilo.*

A crafty ſeruant ruleth his Maſter.

The bondage of a wiſeman is liberty. *Auguſt.*

The ſeruant that dutifully honoreth his Maſter, ſhall in time to come, find loue & obedience in his owne houſhold.

The onely fruit of ſeruice, is loue and reward, and the pleaſure thereof, humility and obedience.

The firſt dutie in a Seruant, is willingnes

to

to learne whatsoeuer is necessarie; the second, faithfulnesse, in performing truely whatsoeuer belongeth to his duty; the third, carefulnesse, in seeking all honest meanes to profit his Master; the fourth, silence in tongue, in not replying against his Masters speeches.

There ought to be in a Seruant double silence, the one, in not replying, or contradicting; the other, in not reuealing abroad what his Master doth at home.

Seruants ought not to obey with eye-seruice onely, but also with singlenesse of heart.

It is a most commendable vertue in a Seruant, to know how to obey well.

A Seruant once made malapert, & saucy, will alwaies after kicke at his duty, and scorne the controlemēt of his Master. *Ana.*

Looke what kind of seruice a Seruant doth vnto his Master, the like shall surely bee requited when hee keepeth Seruants himselfe.

Honest and gentle Masters, haue commonly proud and stubborn Seruans, whereas a Master sturdy aed fierce, is able with a little winke, to command more duty, then

the

the other ſhall with many words. *Aurel.*

Princes muſt bee ſerued both with life and goods, and that is the perſonall ſeruice of euery naturall ſubiect.

All men muſt be ſubiect to principalities.

Men are bound to obey Magiſtrates, although they command things contrary to publique profit, except it be in ſuch things as are contrary to the lawes of God.

Seruing iuſtly is a ſeale of obedience, and a teſtimony of an vpright conſcience. *Chry.*

Tyrãts are termed the ſcourges of God.

It is treaſon againſt God and man, for the ſeruant to offer violence to his Maſter, but moſt damnable for a Subiect to touch the Lords annointed.

Nihil eſt fœdius ſeruitute; ad decus & libertatem nati ſumus. Cic.

Si miſerum eſt ſeruire, multo miſerius eſt ſeruire ijs, quos non poſſis effugere.

Of Obedience.

Defi. *Obedience is the end whereunto vertue tendeth, namely, when in all our actions wee obſerue honeſty & comlines, it is that which bindeth the ſoule, when fully and willingly, without force or conſtraint, we giue to euery*

one that which belongeth vnto him : honor to whom honor, reuerence to whom reuerence, tribute to whom tribute, and ſuccor to whom ſuccor belongeth.

OBedience ſheweth our nurture, rebellion our corrupt nature.

The Common-weale is alwayes happy, where the Subiects are obedient, and the Magiſtrates mercifull.

Wicked men obey for feare, but the good obey for loue. *Ariſtotle.*

Seruants in word and deed owe dutifull obedience vnto their bodily Maſters

Where reaſon ruleth, appetite obeyeth.

Nothing thriueth by ſtrife and contention, but all things floriſh through loue and obedience.

Diſobedience proceedeth from negligence, for he that gouerneth well, ſhall be obeyed well, but he that giueth to his Seruants too much liberty, ſhall bee ſure to haue too much loſſe. *Theopompus.*

They commonly proue the beſt Maſters, that haue bin the moſt obedient Seruants.

The obedience of the Law, is the maintenance of the Law.

Treaſon hath no place, where obedience holds

holds principalitie. *Plato.*

Whosoeuer obeyeth his superior, instructeth his inferior. *Cicero.*

It is a certaine and infallible obseruation, that the Sonne who hath irreuerently and disobediently honored his Father, is in his olde age plagued by his owne posterity *Aur.*

The humble and obedient gaine honor, but the stubborne and obstinate reproofe.

The more obedient a man is, the more fauour he purchaseth.

The blessednesse of a Common-wealth, is the obedience of Citizens. *Stobæus.*

Onely obedience enioyeth the merit of faith. *Bernard.*

Obedience is the badge of deuotion, the seale of contemplation, the safegard of the penitent, and the Schoole of the ignorant.

To obey the Law, is to fulfill the Law.

The wil obedient to reason, neuer straieth, but where men breake all bonds of duty, there follow all sorts of plagues and punishments. *Iustinian.*

Obedience is a vertue due to God and man; to God, as our Creator, to man as

our Superiour. *Bernard.*

Where reason ruleth appetite obeyeth.

That Country is well kept, where the Prince knoweth rightly how to gouerne, and the people how to obey.

The King himselfe is Supreme head of all other authority, and obeyeth no man, but Law only.

If thou vanquish thy Parents with sufferance, thou shalt surely bee blest for such obedience.

He obeyeth infinites, that is a bondslaue to his owne lusts. *Crates.*

Qui bene ducit, effecit vt rectè eum ij quos ducit sequantur. (mus;

Flectitur obsequio curuatus ab arbore ramus;
Franges, si vires experiare tuas.

Of Opinion.

Defi. *Opinion is a rule of the mind, containing our woe or pleasure; it is borne of wind, nurst with vnrest, and brought vp only with imagination.*

OPinion makes men arme themselues one against another.

Opinion is one of the greatest pillars which vpholds Commonwealths, and the greatest mischiefe to ouerthrow thē. *Pon.*

Opinion

Opinion proceeding from a firme discourse of reason, purged from vanitie, is perfit iudgement.

Whatsoeuer opinion perswades vs to be perfit, being once approued, becomes most deceitfull.

Opinion neuer iudgeth rightly of any thing as it is indeed, but only as it seemeth to be.

Opinion liuing in hope, pines in present, and lacketh what euer it hath.

Opinion is the torment of the mind, and the destruction of the body, vainly promising the rest which could neuer be enioyed.

Opinion draws on the ambitious with a vaine conceit of immortality, making possible impossibility.

The variety of opinions among the learned, begets both doubtfulnes and feare in the ignorant. *Theophr.*

The opinions of Iudges haue heapt sutes one vpon another, and made them immortall.

Opinion leaues mens actions open to the slanders, craft, malice, and polling of wicked Lawyers.

By Opinions chiefly, is Maiesty and in-

tegrity of ancient iuſtice loſt. *Crates.*

All ſedition ſprings from opinion, and all ſedition is euill, how honeſt ſoeuer the ground be pretended.

Opinion is the originall of diſobedience, and diſobedience is the beginning of fury.

The ground of the Romane ciuill wars, was the diuerſity of opinions betwixt the Nobility and the Senate.

The ſtrength of falſe opinion is of ſuch force, that it ouerthroweth the loue betwixt man and Wife, betwixt Father and childe, betwivt friend and friend, and betwixt Maſter and Seruant. *Demoſt.*

To know the cauſes of falſe opinions, is the onely meane to breake the ſtrength, and roote out the force of falſe opinion.

Profit, honour, loſſe and diſhonour, are foure cauſes of diſioyned opinions.

Great opinions alter not at one inſtant, but leaue the ſtrength by degrees, by little and little, except they be violent.

Diſſimilitude being a diuerſity of opinions in religion, is cauſe of ciuil warre.

The diuerſity of opinions in ſubiects, is very dangerous to Eſtates and Soueraignes, *Phocion.*

It is impossible for any head to maintain an opinion contrary to the members.

Amongst men that are honest and vpright in life, and liue contented with their calling, there neuer happeneth diuersitie of opinions, nor ciuill wars of Religion.

Grauior & validior est decē virorū sententia, quàm totius multitudinis imperita. Cic.

Vereor de viris doctis iudicare, nè quorum opinionem improbo, illos videor improbasse.

Of Credulity.

Defi. *Credulity is a certaine ground and vnfained trust which wee repose in the obiect propounded to our imagination; it is also the destruction of doubt, and an animater of vs to those actiōs which we credit to be honest.*

SO many men, so many mindes, and so many mindes, so many beleefes.

Credit is a constant trust in such things as are spoken, or couenanted.

Credit is a figure of faith, or that which faith it selfe is, and is breathed by the Spirit of God into the godly. *Beza.*

Credite or faith, consisteth aboue all things in prayer and meditation.

True beleefe breedeth cōstancy in prosperitie, and patience in time of affliction.

A good life cannot be ſeparated from a good beliefe. *Auguſt.*

Beliefe failes, where Gods truth ſtands incertaine.

The way to increaſe credite, is firſt to haue credite.

The fruit of beliefe is made manifeſt by the loue we beare our neighbours, and by our patience in time of triall.

True beliefe iuſtifieth; and that iuſtification is our redemption.

Credulous beliefe knitteth together the ioynts of a Commonwealth.

The mean which conſtitutes Commonweales preſerues them; faith firſt conſtituted them, therefore faith vpholds them.

No man beleeueth willingly more then he himſelfe liketh. *Chryſoſt.*

No gold is ſo precious as a faithfull friend, whom a man may boldly credite.

Mens credit ſhould be better then debts, for faith ſhould exceed oaths.

Slow beliefe is the hand-maide of wiſedome. S. P. S.

Vnexerciſed credite is ſickly, and vnknowne things are vnadmired.

Faith built vpon any thing but diuinity,

is dead faith, and like a frame that hath no substance or continuation.

From faith comes feare, from feare hate of sinne, and from hate of sinne, euerlasting saluation. *Amb.*

In the greatest danger, the greatest credit is best deserued.

Truth is the daughter of Time, and guide to all goodnes.

Hee that through custome makes little account of his promise, may sweare often, but shall seldome be beleeued. *Bias.*

Custome without credite, is no better to be accounted of then old error.

Credulity is the onely aduantage of honest hearts. S.P.S.

It is as great a fault to beleeue euery one, as to trust one. *Seneca.*

True faith in God, maketh innumerable strong champions, & inuincible stomacks, not onely towards death, but also against all the most cruel deuises that can be foūd, to make death (if it were possible) more painefull then death. *Boetius.*

Credite is of greater worth then friendship, and friendship as worthy as may be.

Non patitur ludum fama, fides, oculus.

Non

Nō holocaustā Deus sed corda fidelia quærit.
Hæc qui dona gerit, lege beatus erit.

Of Secrecie.

Defi. *Secrecie is a faithfull humor, which strenghtned by vertue, concealeth in despight of misfortune, those things which one knoweth may either profit his enemie, or preiudice his friend or Country.*

HE that knowes not when to hold his peace, knowes not when to speake.

Gold boyleth best when it leaſt bubbleth, and a flame preſſed downe, enforceth the fire to ſmother. *Pacuuius.*

Loue that is kept in ſecret, conſumes in ſorrowes: and the flames of fancy raked vp in ſilence, will both fire the ſenſes, and ſhrinke the ſinnewes.

He beareth his miſery beſt, that hideth it moſt. *Archim.*

As ſilence is a gift without perill, and containeth in it many good thinges: ſo it were better our ſilence brought our ſimplicity into ſuſpition, then to ſpeake either inconueniently, idely, or vnneceſſarily.

Thoſe things which are vntold are vndone, for there can be no greater comfort, then to know much, nor any leſſe labour then

then to say nothing.

Venus Temple is neuer shut, *Cupids* register lies euer vnfolded, and the secrets of loue, if they bee concealed, breede either danger by silence, or death by secresie.

Better it is by speaking little to make a small skarre, then a deepe wound by much babling.

Silence is a gift without perill, and a treasure without enemies. *Phocion.*

Women are fitter to conceiue Children, then to conceale secrets.

By mispending treasures, we lose wealth, by discousing secrets, honor and life.

That which thou wouldest few should know, keepe secret to thy selfe.

Silence is more safety then speech, when our enemies be the auditors. *Salust.*

In some place, at some time, & in some companie, it is better to be silent then talkatiue.

As the Viper is torne in sunder when she bringeth forth her little ones, so secrets cõming out of their mouths that are not able to conceale them, doe vtterly vndoe and ruine such as reueale them. *Lactan.*

We haue two eyes and two eares, but one

one onely torgue, and that so inclosed within the teeth and lips, betweene the braine and hart, seruing as their truchman, hauing about it the instrument of all the senses, to the end shee put forth nothing, before she haue taken counsell of the said senses her neighbours, and of the inward faculties of the soule, which are the vnderstanding and reason, placed within the braine.

Wine descending into the body, causeth words to ascend.

In some causes silence is dangerous, as if any know of cõspiracies against their Cõtrie or King, or any that might greatly preiudice their neighbour, they ought to discouer it.

As wee must render account for euery idle word, so must we likewise for our idle silence. *Amb.* (*tat*

Quærit aquas in aquis & poma fugacia captat
Tantalus: hoc illi garrula lingua dedit.
Non vnquã tacuisse nocet, nocet esse locutum.

Of Oath.

Def. *Oath is a perswasion or calling of God to witnes that our assertions are iust, true, and honest; and of oathes some be lawfull, some*

some vnlawfull: the lawfull oath is that which is taken before authority; the oath vnlawfull, is that which vainly without occasion is vttered.

THe oath which is honeſt, is a proofe of fidelity, the violation whereof is impietie.

An oath is the foundation of iuſtice; and the truth, of incertainty.

It is better neuer to take God to witnes, then to forſweare him in mockery. *Lactan.*

Oathes doe not credite men, but men their oathes. *Sophoc.*

It becommeth a man to keep inuiolate the oath which hee maketh to his aduerſaries, although miſhap cauſe him to yeeld vnto it.

Through neglect in our oaths keeping, we fill our ſoules full of lying.

The greateſt fault that can be in a Prince is periurie.

Gods oath is the confirmation of his promiſe. *Auguſt.*

The bare word of a Prince, ought to ſtand as an oath in Law, and his faith as firme as an Oracle.

To ſweare and forſweare, is a vice ſo hate-

hatefull, that slaues themselues iudge it worthy of punishment. *Periander.*

He is vnwise that putteth any confidēce in the promise of a common swearer.

He that accustometh his mouth to many oathes, procureth vnto himselfe many plagues for a punishment. *Sigismundus.*

As it is not necessarie to credit the oath of an Infidell, so it is not lawfull for a Christian to breake his vow, although it be made to a Saracene.

Traytors bewitcht with periury, feare not to betray themselues, so they may betray others.

He that layeth his faith in pawne, bindeth his safety, his honor, & his soule also.

Where faith is taken from oathes, iustice is ruined, loue wounded, and society confounded. *Niphus.*

God in his iustice chastens periurie, euen from the cradle to the graue.

Fauour gotten by periurie is honor won by infamie.

Sinne is punished with repentance, but periury with damnation. *Quin.*

Vertue is neuer in the mouth where lauish oathes are resident,

Scarsitie

Scarſitie of oathes is a moſt bleſſed barrennes.

The oathes vttered in fury, in calmes are repented with teares.

Wicked mens oathes are written in water. *Stobæus.*

Faith giues no honour to any oath, yet oathes broken diſhonor faith.

To maintaine oaths, is to ſuborne blaſphemie.

Faith is the deuotion of the ſoule, and the redemption of the ſame. *Ierom.*

Wiſe men thinke more then they ſpeak, and to ſweare, is the leſt part of their knowledge.

Solon tantam morum probitatem ineſſe hominibus oportere dicebat, vt non opus eſſet ligare iuramento.

Lycurgus eatenus amicis & familiaribus auxiliandum eſſe dicebat, vt interim periurium non admitteretur.

Of Doubts.

Defi. *Doubts are any incertainties, or irreſolute opinions of things whereby the mind is altogether vnſatisfied and perplexed.*

DOubt being a frenſie of the ſoule, labouring to attaine the truth, confounds

founds it selfe in it selfe.

The hurts are boundlesse which commeth by doubts and incertainties.

To rest doubtfull in religion, is worthy certainly of high punishment.

There is nothing more troublesome thē doubtfull thoughts. *Archim.*

Ignorance is the mother of doubts, and doubt the mother of irreligious opinions.

Doubt is contrary to faith, and whatsoeuer is contrary to faith, is cleane contrary to saluation.

Doubt proceeds from ignorance, ignorance comes from brutishnes, and brutishnes from want of vertue or wisedome.

As doubts declare men to be base minded, so courage and resolution erecteth Princes.

The Scriptures are sufficient to dissolue all doubts in Religion and not to beleeue them, is to perish by them.

By ouermuch trust in a mans owne wit, the greatest doubts are cōmonly cōceiued

Doubtful presumptions, proue certaine confusions.

Loue is carefull, and misfortunes are subiect to doubtfulnes. S.P.S

Want

Want of wit breeds doubt, and doubt leaues good things vnfinished.

Doubtfull and melancholy mindes, are cheared with musicke, but wisemen with resolution.

He of necessity must erre, that of force must be doubtfull.

There is no greater shame, then for a man to be resolute in worldly actions; and yet wauering and doubtfull in the chiefe points of his religion.

He is worthy to liue alwayes in doubt, which doubts what no man els doubs, but he himselfe onely.

To doubt or mistrust a man for his welmeaning, is the very next way to cause him change his minde into false dealing. *Bias.*

There is great doubt of that mans wisedome, which is too much ruled by the will of a woman. *Mar. Aur.*

To liue in doubt, is to liue in torment.

He that doubteth euery certainty, and admireth euery trifle, shall sooner bee laughed at for his folly, then commended for his discretion. *Bias.*

He that doubteth of that thing, which

he seeketh, shall neuer know when to find that which he lacketh.

Whatsoeuer is well done, is aduisedly done, but whatsoeuer is ill, is doubtfull.

Doubts chase away friends, strengthneth enemies, and slandereth all men.

The beginning of error is doubt, dreaming that our affects agree with the heauens.

Doubts are not ouercome with violence, but with reason and vnderstanding.

When doubts are knowne to be doubts, resolution is better esteemed.

Qui dubitat, negantis est proximus.
Dubitatio cogitationem significat iniuriæ.

Of Deniall.

Defi. *Deniall is a refusall of any thing propounded or an Apostat-back-falling from a thing formerly affirmed, knowne, or taken*

TO deny principles, is to deny truths and to deny truths, is heresie.

To deny what wee feare or desire, is to disproue our owne beleefes.

It is hard to deny to mourne, when nature commands vs to weepe.

Vertue rather denies wealth, then to enioy it by ill meanes.

Cloude

Cloudes cannot couer secrecies, nor denials conceale truths. *Demost.*

To deny the knot of marriage, is to breake the bond of saluation.

The strength of thunder ouer throweth high towers, and the back-sliding of Apostataes confounds soules.

He that denies compassion to the penitent, shall find small fauour when hee himselfe asketh forgiuenes.

Counsell confounds doubts, and dissolues false denials.

Denials make little faultes great, and truth makes great faultes indifferent.

The deniall of truth, is a sicknes of the soule, which can neuer bee cured but by the shame of reason. *Hermes.*

He which by deniall hath falsified his oath, shall hardly after recouer his credit.

There cannot be a greater folly, then to trust him that will deny the truth for aduantage or promotion.

Hee getteth no profit that denyeth the truth in hope of reward.

Wisemen esteeme many words and many lies both alike.

He that will instruct others in the truth

must neuer deny the truth himselfe.

Common liers need more then cõmon wits, else will their tales be found double.

He that lieth, (bearing the coũtenãce of an honest mã) by his outward shew of honestly sooner deceiueth the ignorant, then many other, which seeme vnhonest.

He that dare presume to make a lie vnto his Prince, will not spare to deny the truth before a meaner Magistrate. *Tho. Aquin.*

To boast the denall of truth, is more worthy of punishment then to tell lies.

Beleeue not him which to day telleth thee ally of another body: for he wil not stick to morrow, to tel a lie of thee to another mã.

There is no greater signe of wickednes then open heresie. *Ambros.*

He that obstinatly denieth the truth before men vpon earth, wilfully refuseth his soules health in heauen.

He which denies the motiõs of the flesh, makes good the diuinity of the spirit.

To keep company with a notorous lier, is a meane to make thy selfe suspected when thou telleſt the truth.

The man that through vse and custome denieth truth, and doth (as it were) make

an

an occupation of lying, ſhutteth himſelfe out from the company and preſence of God, loſeth his good name and credit amongſt mẽ, & moſt horribly ioyneth himſelfe to the diuel, yeelding all his endeuors, to the furtherance of infernall ſeruice.

Contra negantem principia, non eſt diſputandum.

Qui ſemel à veritate deflexit, hic non maiore religione ad periurium, quàm ad mẽdacium perduci conſueuit.

Of Repetition.

Defi. *Repetition is a repeating or rehearſing againe of things paſt, being either forgotten, or needfull for preſent vſe and commodity; it is alſo an vpbraiding of good turnes, or a wearyſome tedioufnes.*

TO repeate offences, is to make the committer aſhamed of his faults.

Oftẽ to repeat one thing, is wearyſom to the hearer, and troubleſome to the teller.

Though the hearing of our ſins repeated, bee bitter, yet the perſwaſions to amendment is ſweet.

Continually to vpbraid men with their miſdoings is the next way to make them become deſperate.

God himſelfe vſeth to threaten vs, oftner then to ſmite vs. *Aug.*

Things oft repeated in memory, makes the memory more perfect.

As it is neceſſary to smite the yron being hot, ſo it is needfull to repeate in priuate our owne ſinnes before they proue odious.

To repeate offences with penitence, is a likelihood of amendment.

There can be nothing ſo plainely repeated, but it may be miſtaken. *Terence.*

A wiſeman will not haue one ſin twice repeated vnto him.

Vaine repetition is an occaſion of dulneſſe.

To repeat one thing often, being needleſſe, is a ſigne of a ſlender capacity.

It is requiſite to know mens natures before we repeate their diſgraces.

Time is the repeater of all things.

He which maketh repetition of his deceits, deſerueth to be intangled by deceits.

It is the property of fooles and children, often to repeate prophecies.

Though it be a fault general for all men to ſinne, yet very few can endure to heare

their

their ſinnes repeated.

The things that are moſt skant to bee gotten, are moſt deare of price, and the things ſeldom ſpoken of, are moſt deſired. *Plato.*

The beſt garments grow old with often wearing, & ſtrange reports wax ſtale with too much telling.

Wals are ſaid to haue eares when needleſſe repetition hath too much tongue.

The often repeating of our faults, to our ſelues in priuate, cauſeth more care in our actions publique.

We muſt be content to heare what wee would not, when we forget our ſelues, and doe that which we ſhould not.

Good examples cannot too often be repeated, if we purpoſe to profit by them.

The often repeating of an iniury receiued, makes manifeſt that the fact is not freely forgiuen.

It is more commendation for a man to bee ſilent, then to make repetition of his good deeds performed. *Aurel.*

Too much of any thing changeth the nature of euery thing. *Terence.*

Fire were not to bee counted fire, if it

wanted heate, nor vertue to bee knowne without repetition.

Qui vetera argumenta verbis nihil mutatis repetunt, auditores fastidio enecant,
Non vnũ hodie, cras aliud sed semper iaẽ.

Of Offence.

Defi. *Offence is any iniury or indignity offered, either in speech or act, whereby either life, or reputation, is called into hazard, making the world in doubt of their vertue.*

VNiust offences may escape for a time without anger, but neuer without reuenge.

It were better for a man openly to bee hurt with his enemies sword, then secretly to be wounded with euill speeches. *Tha.*

Of little medling commeth much rest, and of licentious talke, oft-times ensueth much vnquietnes

There is no sufficient recompence for an vniust slander.

A fault once excused, is twice cõmitted.

A false report is a wilfull lie.

Light heads and sharpe wits, are most apt to inuent smooth lies.

When the tongue babbles fondly, it is a token that the heart abounds foolishly.

As a traytor that clippeth the coine of his Prince, maketh it lighter to be wayed, but neuer the worse to be touched; so he that by sinister reports seemeth to impaire the credite of his friend, may make him lighter among the common sort, (who by weight are oftentimes deceiued) but nothing impayreth his good name with the wise, who trie all gold by the touchstone.

If thou speake what thou wilt, thou shalt heare what thou wouldest not. *Bias.*

The greatest barkers are not alwaies the shrowdest biters, and it is farre easier with words to obtaine the victorie, then with deeds to attaine the conquest.

To a vertuous minde, an iniurious word doth more hurt then the wound of a sword.

In the bodie of man, the most necessarie member is the heart, the goodliest instruments are the eyes, the parts most delicate are the eares, and the thing wherein most danger is, is the tongue. *Thales.*

Nature teacheth vs to speake well, but wisedome teacheth to speake in fit time.

Epimenides the Painter, after his returne from Asia, being enquired of newes, answered,

ſwered, I ſtand here to ſell pictures, not to tell tidings.

There is no better Philoſophy, then for a man to learne ſilence.

The Lycaonians had a law, that if any ſtranger ſhould enter diſcourſe with the Miſtris of the houſe, hee ſhould for his offence haue his tongue cut out.

The authors of offences and iniuries, are liers. *Plut.*

Amongſt the Romanes it was held a great infamy, for a man to praiſe the good wife of the houſe.

The eies, hands, and feete, ought not ſo ſoone to be ſubiect to the penalty of the law, as the tongue; becauſe they are members for common vſe; but the tongue, the inſtrument of vanity and villany.

Where there is any hope of amends to be looked for, there the firſt offence deſerueth pardon. *Ponta.*

A ſmall offence, being often renewed, doth worke ſome grieuous diſpleaſure in the end, to the committer thereof.

The offender feareth the law, but the innocent feareth fortune. *Boetius.*

Where offences of the beſt are neuer pardoned,

pardoned, the worſt will amend for feare of extreme puniſhment.

Nihil eſt tam inſigne, nec tam ad diuturnitatis memoriam ſtabile, quàm id in quo aliquem offenderis. Cicero.

Nulla tanta potentia eſt in quam non irruat iniuria. Seneca.

Of Accuſation.

Defi. *Accuſation is the attaindure or challenge of any party in a doubtfull matter, and may be imployed, both in the good and euill part, ſometimes proceeding from an honeſt paſſionate zeale, and ſometimes from the defect of further malice.*

HE that accuſeth another, muſt looke that he be not guilty of the ſame fault himſelfe. *Saluſt.*

Spies and accuſers are neceſſarie euils in a Common-wealth.

Perfit vertue terrifieth an accuſer, indifferent vertue whets him on.

Whoſoeuer preſently giues credit to accuſations, is either wicked himſelfe, or very childiſh in diſcretion.

Things growne full, grow out of frame, and accuſation being at the higheſt, either reſteth, or declineth.

Great

Great accuſations haue hard beginnings, both through their owne debates, and their inuentors.

If greatnes could keepe what it gets, it ſhould neuer be accuſed of infortunes. *Ola.*

We accuſe nature of prodigality, to ſpend in one age what ſhould ſerue for two.

We ſuppoſe accuſations againſt Fortune, leaſt ſhe ſhould burſt with preſumption.

Other mens ſinnes accuſe our conſciences of frailtie.

Ambitious men raiſde once to dignitie, accuſe afterward all other eſtates of inſufficiencie. *Bodi.*

Youthfull counſell, priuate gaine, and particular hate, accuſe kingdomes of ſhort continuance.

Warres pretending publike good, done for ſpight, worke moſt iniuſtice; for they bend their accuſations againſt the mightieſt perſons.

Flattery, the nurce of vice, is the mother of falſe accuſation, but zeale of iuſt appeales.

Kings, becauſe they can doe moſt, are in accuſation the worſt, though they runne into illes by compulſion.

Great

Great men too much grac't, vse rigor, and accuse humilitie of dulnesse.

He that accuseth himselfe, is a iust man. *Chrisost.*

Good must not be drawne from Kings by force, nor accusation by threats.

Fooles weepe when great men are accused, as pitying the fall of honour.

He that accuseth himselfe & afterwards answereth not, tempteth God. *August.*

Generall calamitie, accuseth Princes of generall imbecilitie.

When great men are accused and condemned, guiltie vassals are hopelesse and desperate.

No man may be both the accuser and iudge. *Plut.*

Princes indangered, seeke their peace by any meane, & priuate persons iniured, seeke reuenge many times by false accusation.

The greatest wrongs that euer were effected, were then performed, when Princes feared to fall by surmize, or accusation.

The accused is not guiltie, vntill he be conuicted. *Lactan.*

Ex defendēdo, quàm ex accusando, vberior gloria comparatur. Cic.

Accusator

Accusator nocere, monitor prodesse, reprehendendo studet.

Of Slander.

Defi. *Slander is a part of enuie, and euerie whit as vile and dangerous: it is the superfluitie of a cankerd heart, which inraged with choler, after an iniurie receiued, or after some report thereof, wanting other meanes of reuenge, doth with slanderous and reprochfull speeches, giue testimonie of his hate and malice.*

FOule-mouthed Detraction, is his neighbours foe.

The nature of a slanderer, is to call all things into question, and to approue nothing.

We kill hurtfull Vpers if we spie them, but we nourish slanderers till they kill vs.

As Rats and Mise eate and gnaw vpon other mens meate, so the slanderer eateth and gnaweth vpon the life and flesh of other men.

A tale vnaptly told, may be depraued.

He that hurteth his neighbour by his tongue, woundeth his owne soule by his words.

They that speake euill, and slander the dead,

dead, are like enuious dogges, which bite and barke at ſtones. *Zeno.*

The corrupt heart breaketh out by the leaud tongue, and ſuch as ſpeake euill by all men, are monſters amongſt good men.

Whoſoeuer vſeth to liſten much to miſreport, deſerueth either to loſe his hearing, or his eares. *Pub.*

A common ſlanderer, ſtriuing to bring other men into hate, becomes odious himſelfe.

Beleeue not euery report, neither bee thou moued by vaine ſuggeſtions, leſt through light truſt thou loſe friends, or which is more bad, be counted a foole.

There are three ſorts of man-ſlayers, they which kil, they which hate, and they which detract.

Itching eares do ſwallow many wrongs.

He that truſteth to lewde tongues, is either ſwolne with hate, plagued with enuy, conſumed with thought, endangered by reuenge, or loſt in hope.

Nature hath giuen vs two eares, two eies, and but one tongue; to the end we ſhould heare & ſee more then we ſpeake. *Socra.*

Though the tongue be but a ſmall member,

ber, yet it many times doth more hurt then the whole bodie beside. *Pittacus.*

Keepe thy friend and keepe thy tongue, for few words couereth much wisedome, and a foole being silent is thought wise.

Diuersitie of meats hurt digestion, and changeablenesse of reports beget slander.

Long promises are figures of cruelty, and large slanders the signes of great enuie.

Slander offends the liuing, and gnawes vpon the dead.

The slaunderer doth euer vniustly accuse, and ought to be punished in the same sort as the partie accused should haue bin, if the accusation had beene found true.

Slanderers in ancient time haue beene marked in the fore-head with a hot yron.

Apelles, after he had escaped a false slander, he thus by his by Art described her in a table painted: He pictured a Judge with the eares of an Asse, hauing on the one side two Ladies, Ignorance and Suspicion; before him false Accusation, with a countenance full of furie, holding in the left hand a burning torch, and with his right hand pulling a young man by the haire, who lifted vp his eyes and hands to heauen;

uen; neere vnto him, was a man looking pale, earthly, and a-squint, which was Enuie; two damsels followed false Accusation, named Treason and Deceit; behind whom stood a Ladie wailing and mourning, called Repentance, which fastened her eyes vpon a verie faire Ladie, called Truth; declaring by this, that we ought not lightly to beleeue euery accusation and slander that is brought vnto vs.

Aut in infamia, vulneribus, aut morte desinit calumnia.

Detractor vno verbo tres simul ingulat homines, seipsum, auscultantẽ, et eũ cui detrahit.

Of Scoffing.

Defi. *Quips or scoffes, are deprauings from the actions of other men they are the ouerflowings of wit, and the superfluous skums of conceits.*

TO play the scoffing foole well, is a signe of some wit, but no wisedome.

All kinde of mockery ought to be shunned, which is a reproch couered with some fault, and which accustometh the mocker to raile and lie, and moueth more than an iniurie, when it proceedeth from a will to outrage, and malice without necessitie.

An Adder keepes his venome in his taile, but the poiſon of a ſcoffer is in his tongue.

What is ſweet in the mouth, is bitter in the ſtomacke, and ſcoffes pleaſant in the eare, are harſh to the beſt vnderſtanding.

A fault wilfully committed by ſcoffing, cannot be amended by repentance.

He that mockes a wiſe man with flatterie, mockes him with inſufficiency.

Scoffes haue no reward but diſdaine, nor praiſe, but ill imployment.

To haunt the company of ſcoffers, is to be ſtained with ſcoffes.

To mocke the man which loues vs, is monſtrous villanie.

Good and euill follow one another, ſo do ſcoffes and hatefull eſtimation.

The leaſt man can do ſome hurt, and the obſcureſt tongue can diſparage.

He which moſt ſcoffeth, ſhall be moſt ſcoffed at for his reward.

To ieſt is tolerable, but to do harme by ieſts, is inſufferable. *Bias.*

It is better to do well than ſpeake well, but eaſier to reprehend than to amend.

One Wolfe will not make warre againſt another, neither wil one ſcoffer contend in

ſcoffes

ſcoffes willingly with another; but when they do, it proues either fatall or witty.

There are more mockers then well-meaners, and more fooliſh quips then good precepts.

Mocking is an artificiall iniury.

The faireſt beauty may proue faulty, and the wittieſt ſcoffe ridiculous.

It is better to haue an open enemy, then a priuate ſcoffing friend.

It is better to be borne fooliſh, then to imploy wit vnwiſely.

The loſſe that is ſuſtained with modeſty, is better then the gaine that is gotten with impudencie.

It is good to hold an aſſe by the bridle, and a ſcoffing foole at his wits end.

To be accounted a noble mans ieſter, is to be eſteemed a mercenary foole. *Bias.*

He that makes an ordinary vſe of ſcoffing, ſhall neither be well thought of in his life, nor find happineſſe at his death.

Qui pergit, quæ vult, dicere, quæ non vult audiet.

Parua necat morſu ſpatioſum vipera taurum:
At cane non magno ſæpe tenetur aper.

Of Phisicke.

Defi. *Phisicke is that naturall Philosophie which tendeth to the knowledge of man, & those causes which concerne the health and good estate of his bodie.*

Phisicke is a continuall fountaine or spring of knowledge, by which wee maintaine long life.

The sicke man desireth not an eloquent Phisition, but a skilfull. *Seneca.*

We begin to be sicke as soone as we be borne. *August.*

The infirmitie of the bodie, is the sobrietie of the minde.

The strength of the bodie, is the weakenesse of the minde, and the weakenesse of the bodie, the strength of the soule.

Delicate fare is the mother of sicknes.

Phisicke rightly applied, is the repaire of health, and the restitution of a weake or decayed nature.

Next vnto the glory of God, we ought to regard the profit of the commonwealth, and then Philosophy which is phisicke, nothing being more commodious.

Phisicke being rightly vsed, is an art to finde out the truth both of diuine and humane

humane beginnings.

The scope of Phisick, is to glorifie God in the workes of nature, teaching men to liue well, and to helpe their neighbours.

A prating Phisition is another disease to a sicke man.

An Orator doth not alwaies perswade, nor the Phisition cure. *Arist.*

To know the vse of Phisicke is sweete, but to tasse it, is vnsauorie.

It is requisite that he bee tormented with paine, which will not bee eased by Phisicke.

Death holdeth a sword against our throates, and Phisicke a preseruatiue of health to our hearts.

Death is most desired of them that be miserable, and phisicke most esteemed of them that be mightie.

They that be sound themselues, are more readie in counsell, then skilfull in knowledge, to prescribe rules of phisicke to the sicke. *Bias.*

As a blind man cannot see the fault of anothers eyes, so an vnskilfull Phisition cannot perceiue the defects of the bodie.

To take phisicke when the disease is de-

sperate, is to desire the Physition, to helpe to consume our substance.

Medicines be no meate to liue by.

The patient vnruly, maketh the Physition more cruell.

The thiefe is commonly executed that killeth but one man, and the Physition scapeth that killeth a thousand.

Physitions oftentimes, do vse vnder the shew of hony to giue their patients gall; and by this meanes preserue their health; whereas if they went plainely to worke, the sicke would neuer take that which were wholesome, if not to toothsome.

The number of Physitions is in the increasing of diseases.

Great varietie of medicines doth no good at all to a weake stomacke.

Some haue compared those which vse often to take Physicke, to them which driue the Burgesses out of the citie, to place strangers in their roome.

Hippocrates, aboue all other things, recõmendeth to a physition that he should wel aduise himselfe, if in plagues and ordinarie diseases, he found nothing which was diuine; that is to say, whether the hand of

God

God were not the proper cause of sickness of the partie diseased.

Physitions are happie men, because the sunne makes manifest what good successe soeuer happeneth in their cures, and the earth burieth what faul. soeuer they commit. *Nicocles.*

Ægri, quia non omnes conualescunt, non idcirco nulla medicina est. Cicero.

Dat Galenus opes & Iustinianus honores.
Ex alijs paleas, ex istis collige grana.

Of Paine.

Def. *Paine, aduersitie, or perturbations, are but affections and inclinations which come from our will, corrupted by the prouocations & allurements of the flesh, and which wholly resist the diuine nature of the reasonable part of the soule, fastning it to the body with the naile of discontentment.*

PAine is alwaies a companion of pleasure, and danger the hand-maid attending on delight.

To trouble a troubled man, is to redouble his paine.

Where aduersities flowe, there loue ebbes; but friendship standeth stedfast in all stormes.

Prosperitie getteth friends, but aduersitie trieth them. *Pacu.*

In paine and iudgement, the qualitie with the quantitie must be considerd.

It is lesse euill to suffer one, then to resist many.

The greatest miserie that may be, is to fall into vnknowne miserie.

Misery can neuer be so bitter, as eternall felicity is pleasant. *Eras.*

Danger alwaies attendeth at the heeles of pride and ambition.

Aduersity quickneth our sleepy spirits; by prosperity we learne but ignorance, but by aduersity we are taught knowledge.

Misery and life are two twins, which increase, are nourished, and liue together.

He cannot rightly iudge of pleasure, that neuer tasted paine.

As no fortune can dismay him that is of a couragious mind, so no man is more wretched, then he that thinkes himselfe to be vnfortunate.

In the time of calamity most men are more sory for that their enemies can speak of their distresse, then for the paine they endure.

Aduersitie

Aduerſities happening to good men, may vex the minde, but neuer change their conſtancy.

As the moſt peſtilent diſeaſes do gather vnto themſelues all the infirmity wherewith the body is annoyed, ſo doth the laſt miſery embrace in the extremity of it ſelfe, all his former miſchiefes. S.P.S.

Patience breeds experience, experience hope, and hope cannot be confounded.

The paine of death is ſinne, the paine of conſcience ſin, but the paine of hell is eternall.

The paine of the eye is luſt, the paine of the tongue liberty, and the paine of both repentance.

Miſerie is full of wretchednes, fuller of diſgrace, and fulleſt of guilines

He ſuffers double puniſhment, that hath his paine prolonged.

He finds helpes in aduerſity, that ſought them in proſperity.

The remembrance of pleaſures paſt aggranates the paines that are preſent.

A fauning friend in proſperitie will proue a bitter foe in aduerſitie.

It is hard in proſperity, to know whether

ther our friends doe loue vs for our owne sakes, or for our goodes; but aduersitie proues the disposition of mens minds.

Hee that lendeth to another in time of prosperity, shal neuer want helps himselfe, in the time of aduersity.

Vt secunda moderatè tulimus, sic non solum aduersam, sed funditus euersam fortunam fortiter ferre debemus.

Nullus dolor est, quem non longinquitas temporis minuat atq; mollíat. Cicero.

Of Teares.

Defi. *Teares or sorrow, is a griefe or heauines for things which are done and past. they are the onely frends to solitarines, the enemies to cõpany, and the heires to desperatiõ.*

TEares are no cures for ill hefle, neither doe present plaints ease a passed harme.

There is no sower but may be qualified with sweet potions, nor any dolefull maladie, but may be allaied with some delightfull musicke.

Teares craue compassion, and submission deserueth forgiuenes. *Greg.*

The violence of sorrow is not at the first to bee striuen withall, because it is like a mightie

mightie beast, sooner tamed with following, then ouerthrowne by withstanding.

VVoe makes the shortest time seeme long. S. P. S.

Women are most prone to teares, and haue them soonest at command. *Eurip.*

Sorrow bringeth forth teares, as a tree bringeth forth fruit.

That griefe is best digested, that brings not open shame.

Bury the dead, but weep not aboue one day. *Homer.*

We shal sooner want teares, then cause of mourning in this life. *Seneca.*

Sorrowes concealed, are more sower, and smothered griefes if they burst not out, will breake the heart.

The heart that is greatly grieued, takes his best comfort, when he finds time to lament his losse.

Teares and sighes, declare the heart to be greatly grieued.

A teare in the eie of a strūpet, is like heat drops in a bright sun-shine, & as much to be pitied as the weeping of a Crocodile.

Of sorrow and lamentation commeth watching and bleared eyes.

Teares

Teares are the badges of ſorrow. *Archi.*

Paſſion is a moſt comberſome gueſt vnto it ſelfe. S.P.S.

Deepe-conceited ſorrowes are like to Sea-Iuie, which the older it is, the deeper root it hath.

Paſſions are like the arrowes of *Cupid*, which if they touch lightly, proue but toies but once peircing the skinne, they proue deep wounds.

Where the ſmalleſt ſhew of teares is, there is oft-times the greateſt effect of ſorrow.

Teares in many eaſe the grieued heart; for griefe is like to fire, the more it is couered, the more it rageth. *Plut.*

Shedding of teares is the eaſing of griefe.

Teares are the fruits of paſſion, the ſtrength of women, the ſignes of diſſimulation, the reconcilers of diſpleaſures, and the tokens of a broken heart.

Teares are the food of the ſoule.

There are in the eyes three ſortes of teares, the firſt of ioy, which in olde men ſhew their kindnes; the ſecond of ſorrow, which in wretched men ſhew their miſery; the third of diſſimulation, which in women

men ſhew their nature.

Lay thy hand on thy heart when thy wife hath the teare in her eye, for then ſhe intendeth either to ſound thee, or to ſift thee.

When griefe doth approch, if it be ſmal, let vs abide it, becauſe it is eaſy to be born, but if it bee grieuous, let vs beare with it, becauſe our glory ſhall be the greater.

Care not for ſorrow, it will either diſſolue or be diſſolued.

How miſerable is that griefe which can vtter nothing in the torments. *Seneca.*

Men take a certain pleaſure in weeping, when they lament the loſſe of friends.

Solon hauing buried his ſonne, did weep very bitterly, to whom when one ſaid, his teares were all in vaine; for that cauſe, quoth he, doe I weep the more, becauſe I cannot profit with weeping.

Too much ſadnes in a man, is as much to be condemned, as ouermuch boldnes in a woman is to be deſpiſed. *Bias.*

Lepidus by a long griefe conceiued of the misbehauiour of his wife, ſhortned his owne dayes.

To lament with teares the follies of our former

former life, is profitable, but to grieue too much for worldly losses, is a signe of fooishnesse.

Per lachrimas argumentũ desiderij quærimus, & dolorem non sequimur sed ostendimus: nemo enim sibi tristis est.

Curæ leues loquũtur, ingẽtes stupent. Sene.

Of Neighbours.

Defi. *Neighbours are those in whom we find towards vs the greatest bonds of charitie, & not as it is vulgarly taken, them that liue neere about vs.*

THE greatest loue in vs, next vnto God, ought to bee loue towards our neighbours.

Whatsoeuer duties we performe in kindnes towards our neighbours, we performe vnto God.

Loue is the first foundation of marriage, and coniunction of neighbour hood.

The end of a mans being, is the glory of his Creator, and the loue of his neighbour.

The loue of neighbours, appertaines mightily vnto saluation.

Men are not borne for themselues, but for their country, parents, and neighbours. *Cicero.*

All

All things on earth are created for men, and men created to worſhip God, and aid one another.

Whoſoeuer will follow nature, muſt loue his neighbour, and maintaine ſociety.

Themiſtocles ſelling certaine land made it be proclaimed, that it had a good neighbour. *Plutarch.*

No man may ſlander or lie for his profit, becauſe ſuch gaine is his neighbours indignity.

Duty and profit are two diſtinct things, and ſeparated, belonging to our neighbours and our ſelues.

We muſt eſteeme our neighbours loue, as deerely as the pureſt gold.

It is more praiſe-worthy to releeue one neighbour, then to kill many enemies.

We muſt frame all our actiõs to the glory of God, to the loue of our neighbours, and to the profit of the Common-wealth.

The tidings of a bad mans burial comes neuer too ſoone to the eares of his neighbour.

The enuy of a bad neighbour, is worſe then the ſting of a Serpent.

He that liues alone, liues in danger, ſo-

ciety

ciety auoides many perils. *Mar. Aur.*

The loue of our neighbours, bindes vs from vnlawfull actions against them.

Gold is prooued in the fornace, and a neighbours loue tried in time of trouble.

That neighbour is to bee well thought of, which is ready in good will to helpe according to his power.

A rolling stone neuer gathers mosse, nor a fickle-minded man loue amongst his honest neighbours.

The loue of neighbours is the strongest pillar to support the Common-wealth.

He is carelesse and vncharitable, which will play at Cardes whilest his neighbours house is burning.

Good turnes done to vnthankfull neighbors, is like water powred into open siues.

Necessity ingendereth in a man warre against himselfe, and malice to hurt his neighbour.

Vt in re rustica non satis est, te ipsum bonũ esse colonum, sed magni refert, cuiusmodi habeas & vicinũ; Sic in vita non satis est, si teipsum integrum virum præstes, sed refert cum quibus habeas consuetudinem.

Nunc ego illud verbũ experior vetus; aliquid

quid mali esse propter vicinum malum. Pla.

Prouerbs.

Defi. *Prouerbs are the onely sententious speeches of authentique Authors, or the vsual phrases begot by custome.*

A Litle streame seruеth to driue a light Mill.

A small summe will serue to pay a short reckoning.

A leane fee is a fit reward for a lazy clerk.

A rowling stone gathereth no mosse.

All is not gold that glistereth.

Where is nought to bee had, the King looseth his right.

It is good to strik the yron while it is hot.

The burned child dreadeth the fire.

Soft pace goeth farre.

Good wine needeth no bush.

Hunger is the best sawce.

Sweet meate must haue sower sawce.

It is euill halting before a Cripple.

Selfe doe, selfe haue.

Harme watch, harme catch.

To much of one thing, is good for nothing.

Hot sup, hot swallow.

A scabbed sheep wil infect a whole flock.

Like maſter, like man.

Looke not a giuen horſe in the mouth.

When the belly is full, the bones are at reſt.

Hee that reckoneth without his Heaſt, muſt reckon twice.

A carriō Kite, will neuer be good Hauk.

He robbeth Peter to pay Paul.

Too much familiarity breeds contempt.

Rome was not built in one day.

Better late thriue then neuer.

After death the Phyſition.

After dinner muſterd.

No fire without ſome ſmoake.

A fooles bolt is ſoone ſhot.

All couet, all loſe.

After a ſtorme commeth a calme.

It is better to bow then breake.

Need makes the old wife to trot.

Death dealeth doubtfully.

More coſt, more worſhip.

It is an ill winde that bloweth none to good.

Much coyne, much care.

Much meate, much maladie.

Much learning, much ſorrow.

Looke before thou leape.

Time and tide tarrieth for no man.

Like lips, like lettice.

Many things chance betweene the cup and the lip.

What is bredde in the bone, will neuer out of the flesh.

Euery man for himselfe, and God for vs all.

Bare words are no lawfull bargaine.

It is good sleeping in a whole skin.

The end trieth all.

In little medling lieth much rest.

Wake not a sleeping Lion.

The vessell will sauor of the first liquor

One swallow brings not a Sommer.

White siluer drawes blacke lines.

Fire is as hurtfull as healthfull.

Water is as dangerous as commodious.

Credit ought rather to be giuen to the eyes then to the eares.

Where many words are spoken, truth is held in suspition. *Stobæus.*

Hee that goeth a borrowing, goeth a sorrowing.

A friend in the Court, is better then money in thy purse.

He giues twice that giueth quickly.

Hee that spareth to speake, spareth to speed.

Seruice willingly offered, is commonly refused and suspected.

A mans owne manners doth shape him either good or bad fortunes.

A neere friend, is better then a far dwelling kinsman.

Discipulus prioris posterior dies.

Dulce bellum inexpertis.

Of Sentences.

Defi. *Sentences are the pithy & sweet flowers of wit compiled in a ready and deliuer braine, and vttered in short and elegant phrases.*

HE that desireth to make a good market of his ware, must watch opportunity to open his shop.

Where the foundation is weake, the frame tottereth, and where the root is not deepe, the tree falleth.

Where the knot is loose, the string slippeth, and where the water is shallow, no vessell will ride.

Where sundry flies bite, the gall is great, and where euery hand fleeceth, the sheepe goe naked. *Demost.*

He that talketh much and doth little, is like vnto him that sailes with a side-wind, & is born with the tide to a wrong shore.

Eagles

Eagles flie alone, and they are but sheep that alwayes flocke together.

The meane man must labour to serue the mighty, and the mighty must study to defend the meane.

Standing Pooles gather filth, and flowing riuers are alwayes sweet.

He that bites of euery weed to search out the nature, may light vpon poyson, and he that loues to be sifting of euery cloud, may be smitten with a thunder-stroke.

A wanton eye, is the dart of *Cephalus*, that where it leuelleth, there it lighteth, and where it hits, woundeth deepe.

Depth of wisedome, height of courage; and largenesse of magnificence, get admiration.

Truth of word, meeknes, curtesie, mercy, and liberality, stir vp affection,

There is no man suddainely excellent good, or extremely euill, but growes either as he holds himselfe vp in vertue, or lets himselfe slide to vice.

Cunning to keep, is no lesse commendable then courage to command.

The Court of affection, is held by the racking steward Repentance. S.P.S.

As life without learning is vnpleasant, so learning without wisedome is vnprofitable.

He properly may bee called a man, that in his behauiour gouerneth himselfe like a man, that is to say, conformable vnto such thinges as reason willeth, and not as the motions of sensuality willeth.

Examples of the dead that were good, doe profit men more to liue well, then the counsel of the wicked that be liuing, which doth interre and bury those that are now aliue.

Far better it is to be a tennant of liberty then a Land-Lord of thrall.

He that makes himselfe a sheepe, shall be eaten of the Wolfe.

Hee that loseth fauor on land to seeke fortune at Sea, is like him that stared so long at a starre, that he fell in a ditch.

Small helpes ioyned together, waxe stronger.

He is vnworthy to bee a master ouer others, that cannot master himselfe. *Phoci.*

A master ought not to bee knowne by the house, but the house by the master.

A busie tongue makes the mind repent

at

at leiſure.

By repentance wee are drawne to mercy, without whoſe winges wee cannot flie from vengeance.

Where the demand is a ieſt, the fitteſt anſwere is a ſcoffe.. *Archim.*

When dogs fall a ſnarling, Serpents a hiſſing, and women a weeping, the firſt meanes to bite, the ſecond to ſting, and the third to deceiue.

A good Wolfe will neuer hunt too neer his own den.

Such as be borne deafe or blinde haue commonly their inward powers the more perfit.

He that helpeth an euill man, hurteth him that is good. *Crates.*

When that thing cannot bee done that thou wouldeſt, then ſeek to compaſſe that which thou knoweſt may bee brought to paſſe.

Contempt is a thing intollerable, forasmuch as no man can thinke himſelfe ſo vile, that he ought to be deſpiſed.

Suddaine motions and enforcements of the mind, doe often breake out, either for great good, or great euill. *Homer.*

Many men labour to deliuer themselues from contempt, but more study to bee reuenged thereof.

It is a corrupting of the good, to keep company with the euill. *Greg.*

The eye can neuer offend, if the minde would rule the eye.

Where there is diuision, there is confusion, *Solon.*

That person is not worthy to liue, that taketh not care how to liue well.

Negligence in priuate causes, is very dangerous.

Solitarines is the fly-enemie that doth most separate a man from doing well S. P. S.

Hee that mindeth to conquer, must bee carefull.

Money borrowed vpon vsurie bringeth misery, although for a time it seeme pleasant.

For a short pleasure, long repentance is the hire. *Xenocra.*

Priuate losse may be holpen by publike paines.

Immoderate wealth causeth pride, pride bringeth hatred, hatred worketh rebelli-

on,

on, rebelllion maketh an alteration, and changeth kingdomes.

The kinde of contemplation that tends to ſolitarineſſe, is but a glorious title to idleneſſe.

Liking is not alwaies the child of beauty.

Iealouſie is the harbinger of diſdaine.

All is but lip-wiſedome that wants experience.

Who will reſiſt loue, muſt either haue no wit, or put out his eyes.

Loue is to a yeelding heart a King, but to a reſiſting, Tyrant. S. P. S.

Feare is the onely knot that harteneth a tyrants people to him, which once being vntied by a greater force, they all ſcatter from him like ſo many birds, whoſe cages are broken. S. P. S.

Ambition & loue can abide no lingering.

No thraldome to the inward bondage.

The right conceit of young men, is that they thinke they then ſpeake wiſely, when thy cannot vnderſtand themſelues.

He that wil needs ſtir affectiõs in others, muſt firſt ſhew the ſame paſſion himſelfe.

Things loſt by negligence, muſt be recouered by diligence.

As

As rewards are neceſſary for wel-doers, ſo chaſtiſements are meete for offenders.

Vertue like the cleare heauen, is without clouds. S.P.S.

He that will blame another, muſt firſt be blameleſſe himſelfe, eſpecially in the matter that he blameth another for.

Suſpition breedeth care, and the effects of crueltie ſtir vp a new cauſe of ſuſpition.

It is beſt dealing with an enemie when he is at the weakeſt. *Aurel.*

The better ſort eſchew euill for ſhame; but the common people for feare of puniſhment.

Lawes not executed are of no value, and as good not made, as not practiſed.

Things that are wrongfully gotten, haue no certaine aſſurance.

Not as men would, but as men may, and as the nature of things doe require, ſo ſhould they deale.

Where flatterers beare rule, things come to ruine. *Pompeius*

Such is the man and his manners, as his delight and ſtudie is.

By diligence and paines taking, all may be amended that is amiſſe.

When

When things are in extremity, it is good to be of good cheere, and rather indeuour to amend them, then cowardly to faint and despaire of all.

They that trust much to their friends, know not how shortly teares be dried vp.

God and Nature, doth set all things to sale for labour.

Great is the value of order and foresight to gouerne things well.

Man can better suffer to bee denied, then to be deceiued.

Lingering is most lothsome when necessitie requireth hast. *Quint.*

The carefulnesse of the wicked, causeth the godly to looke about them.

All passages are open to the stout and valiant minded man.

Flying tales and flattering newes, doe neuer good to any state.

Tis better to fight with an enemy at his owne home, than for him to fight with vs in our Countrey.

Priuate wel-fare, is not to be preferred before Common-weale.

Wisemen being wronged, are to be feared of the wrong-doers.

Care-

Careleſſe men are euer moſt nigh vnto their owne harme.

Faire promiſes make fooles faine, and flatterers ſeeke by diſcrediting others, to benefit themſelues.

Good men ſometimes are in greater danger for ſaying the truth, then euill men for ſpeaking falſely. *Plautus.*

O one inconuenience oftentimes ſuffered, many miſchiefes commonly follow.

Forbearance of ſpeech is moſt dangerous, when neceſſity requireth to ſpeake.

A bold ſpeech vpon a good cauſe deſerueth fauour.

Sleepe and food, are enemies to the mourning, which paſſion perſwadeth to be reaſonable. S. P. S.

Often ſuſpecting of others, commeth of ſecret condemning our ſelues.

Aduancement is the moſt mortall offence to enuie.

Through diligence and care, things may be redreſſed, which were by ſloth and negligence forborne. *Aurel.*

He doth wrong, that giueth cauſe of warre, not he that ſeeketh the redreſſe of wrong.

The

of the heart inwardly. *Eraſ.*

Like as a Gouernour of a ſhip is not choſen for his riches, but for his knowledge, ſo ſhould the chiefe magiſtrate in euerie Citie be choſen rather for his wiſedome and godly zeale, then for his wealth and great poſſeſſions.

As the goodneſſe of wiſe men continually amendeth, ſo the malice of fooles euermore increaſeth. *Pythag.*

As they which cannot ſuffer the light of a Candle, can much worſe abide the brightneſſe of the Sunne; ſo they that are troubled with ſmall trifles would be more amazed in weightie matters.

As fire caſt into the water is quickly quenched, ſo a falſe accuſation againſt an honeſt life, is ſoone extinguiſhed.

As the canker eateth and deſtroyeth yron, ſo doth enuie eate and conſume the hearts of the enuious.

As the ſauour of ſtinking carrion is noiſome to them that ſmell it, ſo is the ſpeech of fooles tedious to wiſe men that heare it. *Solon.*

As the wicked and malicious perſon is moſt hardy to commit greateſt crimes;

so is he most cruell and readie, wickedly to giue sentence against another for the same offence.

As men eate diuers things by morsels, which if they would eate whole would choke them, so by diuers daies wee suffer troubles, which if they should all come together, they would make an end of vs in one day.

As sinne is naturall, and the chastisement voluntarie, so ought the rigor of iustice to be temperate, so that the ministers thereof, should rather shew compassion than vengeance; whereby the trespassers should take occasion to amend their sins past, and not to reuenge the iniury present. *Hermes.*

As when the wood being taken from the fire, & the embers quenched, yet neuertheless the stones oft-times remaine hote and burning; so the flesh, though it be chastised with hote and drie maladies, or consumed by many yeares in trauaile, yet concupiscence abideth still in the bones. *Antist.*

As after great stormes the ayre is cleere, so after the flouds of repentant teares, the conscience is at quiet.

As darnell springeth vp among good wheat,

wheat, and nettles among roſes, euen ſo enuie groweth vp among vertues. *Theem.*

As the leaues of a booke which is ſeldome vſed will cleaue faſt together, euen ſo the memorie waxeth dull, if it be not oft quickened.

Like as an Adamant draweth by little and little the heauy yron, vntill at laſt it be ioyned with it; ſo vertue and wiſedome draw mens minds to the practiſe thereof.

As a veſſell cannot be knowne whether it be whole or broken, vntill it hath liquor in it, ſo can no man be knowne what he is, before he be in authoritie.

As it is great fooliſhneſſe to forſake the cleere fountaines, and to drink puddle water; ſo it is great folly, to leaue the ſweet doctrine of the Euangeliſts, & to ſtudy the dreames of mens imaginations.

As ſight is in the eye, ſo is the minde in the ſoule. *Sopho.*

As deſire is glad to embrace the firſt ſhew of comfort, ſo is deſire deſirous of perfit aſſurance. *S. P. S.*

Vt ad curſum Equus, ad arandũ Bos, ad ingagandũ Canis. Sic Homo ad duas res, intelligendũ, & agendũ, natus eſt quaſi immortalis

Deus. Cice.

Vt ager quamuis fertilis, sine cultura fructuosus esse nõ potest, sic sine doctrina animus.

Of Brauery.

Defi. *Brauerie is a riotous excesse, eyther in apparrell or other ornament, it is also a part of pride, and contrarie to decencie and comelinesse.*

EXcesse of brauerie, brings a man of much wealth quickly to pouerty.

Pride ioyned with many vertues, chokes them all.

They that rather delight to decke their bodies then their soules, seeme men rather created for their bodies then their soules.

Excesse in vanitie hath neuer end.

Theft or violent death, euer waiteth at the heeles of excesse.

They neuer can be carefull to keepe a meane in husbanding other mens wealth which are careless in bestowing their owne substance vpon excesse.

To spend much beyond power, and hope much vpon promises, makes many men beggars which were left wealthie.

He that imploieth his substance in brauerie shall quickly bring his estate to beggery.

Th

The cauſe why brauery is ſo much eſteemed, is the reſpect the world taketh of the outward appearance, and neglect of the inward excellence.

There are three things that coſt deerely, and conſume quickly; a faire woman that is vnchaſt, a rich garment that hath many cuttes, and a wealthie ſlocke on an ill huſband.

A foole cloathed in a gay garment, if he get any courteſie, may thanke his weed and not his wit. *Archim.*

As the weede cannot be eſteemed precious for the faire flower which it beareth, ſo ought no man to be accounted vertuous for the gay garment which he weareth.

Building may be ouerthrowne with winde, apparrell conſumed with mothes; what folly is it then for men, to delight in that which the light winde can waſt, and the ſmall worme deſtroy?

He that waſteth his wealth to follow euery faſhion, and bateth his ſubſtance to maintaine his brauery, may be counted the Mercers friend, the Taylers foole, and his owne foe. *Bias.*

Rich cloathes are beggers weedes to a

discontented minde.

Brauery of apparrell is nothing worth, if the minde be miserable.

Desire of that we cannot get, torments vs; hope of that we may haue, comforts vs, and the brauery of that we possesse, makes vs become proud.

As oyle being cast vpon the fire, quencheth not the flame, so brauery bestowed vpon the body, neuer humbleth the soule.

As it is no wisedome, in admiring the scabbard to despise the blade; so it is meere folly, to praise a man for his brauery, and discommend him for his decency.

Raine can neuer cause the Corne to bring forth any fruite, which is sowne vpon hard stones; nor speech cannot perswade a proud man to become an enemy to braue apparrell.

Gorgious garments are marks of pride, and nests of riotousnesse.

As a man would iudge one to bee ill at ease, which weareth a plaister vpon his face, or one that hath beene scourged, to be punished by the law; so doth painting betoken a diseased soule, marked with adultery.

Woe

Woe to that beauty, which sleepeth not with the face. *Horace.*

If by the Ciuill law the childe may haue an action of the case against him which shall deface the portract of his Father; we wel imagine how much it displeaseth God, if by artificiall painting wee seeke to correct his work-manship.

Painting hastens wrincles before old age come. *Chrys.*

Those which are curious in decking of the body, despise the care of their soule.

All kind of painting, artificiall garnishing, and colouring of haire was forbidden among the Spartans.

Splendida sit nolo, sordida nolo cutis.
Sint procul à nobis iuuenes, vt fœmina cõpti.

Of boasting.

Defi. *Boasting is a part of pride, wherein a man seeketh to extoll himselfe vain-gloriously, beyond his deseruing; or the repute of the world of any action done.*

A Dogge that barketh much will bite but little, and the man that vseth to make great promises, will yeeld but small performance in the end.

Good wits are often hindered by shame-

ſhamefaſtneſſe, and peruerſe conceites are boldened by impudency. –

Many mens threatnings be more feareſull in hearing, then hurtfull in effect.

He boaſteth in vaine of his great linage, that hauing no goodnes in himſelfe, ſeeketh to be eſteemed for the nobility of his anceſtors.

Great offers are often promiſed in words and ſeldome performed in deeds.

There be many which can boaſt of battailes that neuer fought in the fields.

Where the matter it ſelfe bringeth credite, a man with his gloſſe deſerueth ſmall commendation.

Great boaſt giueth leaſt courage, and many words are ſigne of ſmall wit. –

Arrogancy is alwaies accompanied with folly, audacitie, raſhnes, inſolency, and ſolitarines. *Plato.*

A boaſting tongue is a manifeſt ſigne of a cowardly heart. *Bias.*

Creſſus boaſting of his mighty Armie, was pretily anſwered; It is not their multitude which follow thee, but thy courage in leading them, which ſhall make thee famous.

No man may truly brag of what he hath, ſith what he hath may be loſt. *Eurip.*

Tully gloried in that hee had amplified the Latine tongue.

The world can boaſt of nothing but vanity, neither can vanity brag of any thing more then the end.

He that boaſteth himſelfe to know euery thing, is moſt ignorant; and he that preſumeth to know nothing, is wiſe. *Plato.*

Boaſt is but the ſcum of thought, vaniſhing with fading pleaſures, and entertained by fooliſh obiects.

Great threatnings are like big windes, they bluſter ſore, but they end ſoone.

It is fooliſh boaſt, whereby men make manifeſt their own ignorance.

Where good wine is, there needes no garland, and where vertues are, there needs no commendation.

Of few wordes inſue many effects, of much boaſting, ſmall beleefes.

Thoſe that boaſt moſt, faile moſt, for deedes are ſilent.

To fill thy mouth with boaſting, is to fill thy name with ſlander.

It is better to be ſilent, then to bragge

or boast vain-gloriously any thing in our owne commendation.

Vanâ gloriâ semper sequitur infamia & qui insolenter vtitur gloria incidit in ignominiâ.

Phidias sui similem speciem inclusit in clypeo Mineruæ, cum inscribere non liceret.

Of Nature.

Defi. *Nature is that spirit or diuine reason, which is the effic ẽt cause of naturall works, and the preseruing cause of those things that haue being through the onely power of the heauenly Word, which is the work master of Nature, and of the whole world: and hath infused into euery thing a liuely vertue and strength, whereby it increaseth, and preserueth it selfe by a naturall faculty.*

NAture in despight of Time, will frown at abuse.

Nature hath a certain predominant power ouer the minde of man.

The man that liueth obedient to nature can neuer hurt himselfe thereby.

Actions wrought against nature, reape despight, and thoughts aboue nature, disdaine.

As Art is a helpe to nature, so is experience the triall and perfection of Art.

As

As Nature hath giuen beauty, and vertue giuen courage, so nature yeeldeth death, and vertue yeeldeth honor.

Nature is aboue Art in the ignorant, and vertue aboue all things is esteemed of the wise.

It is hard to straighten that by Art which is made crooked by nature. *Perian.*

Nature is pleased in the eye, reason in the mind, but vertue in them both.

Consider what natures requres, and not how much affection desires.

Nature guideth beasles, but reason ruleth the hearts of men.

Such as liue according to nature are neuer poore, and according to the opinion of men, they are neuer rich; because nature contenteth her selfe, and opinion doth infinitely couet.

Philip King *Alexanders* Father, falling vpon the sands, and seeing there the marke and print of his body, said; How little a plot of ground is nature content with; and yet we couet the whole world.

The God which is God of nature, doth neuer teach vnnaturalnesse. S.P.S.

Nature is higher prised then wealth, and

the

the loue of our Parents ought to be more precious then dignity.

Fire cannot be hid in the straw, nor the nature of man so concealed, but at the last it will haue his course.

In nature nothing is superfluous. *Arist.*

Where nature is vicious, by learning it is amended, and where it is vertuous by skill it is augmented.

There is no greater bond then dutie, nor straiter Law then nature; and where nature inforceth obedience, there to resist, is to striue against God. *Lactan.*

Liberal Sciences are most meet for liberall men, and good Arts for good natures.

Nature without learning and good bringing vp, is a blinde guide; learning without nature, wanteth much; and vse without the two former, is vnprofitable.

Nature being alwaies in a perpetual motion, desireth to bee driuen to the better part, or else shee suffereth herselfe to bee waighed down as a ballance to the worser.

Nature is our best guide, whom if wee follow we shall neuer goe astray. *Arist.*

Nature friendly sheweth vs by many signes what she would, what shee seeketh,

and

and what shedesireth; but man by some strange meane waxeth deafe, and will not heare what she gently counselleth.

Nature is a certaine strength and power put into things created by God, who giveth to each thing that which belongeth unto it.

Quod satiare potest diues natura ministrat,
Quod docet infrænis gloria, sine caret:
Hoc generi hominum à natura datum, vt quæ in familia laus aliqua fortè floruerit, hanc fere qui sunt eius stirpis (quod sermo hominũ ad memoriam patrum virtute celebretur) cupidissime persequuntur.

Of Life.

Defi. *Life, which we cõmonly call the breath of this world, is a perpetuall battaile, and a sharpe skirmish, wherein we are one while hurt with enny, another while with ambitiõ, and by and by with some other vice, besides the suddaine onsets giuen vpon our bodies by a thousand sorts of diseases, and flouds of aduersities vpon our spirits.*

LIfe is a pilgrimage, a shadow of ioy, a glasse of infirmity, and the perfect path-ay to death.

All mortall men suffer corruption in their

their soules, through vice, and in their bodies through wormes.

It is a miserable life where friends are feared, and enemies nothing mistrusted.

It is better not to liue, then not to know how to liue. *Salust.*

It is hard for a man to liue well, but very easie to die ill.

If a good man desire to liue, it is for the great desire he hath to doe good; but if the euill desire to liue, it is for that they would abuse the world longer.

The children of vanitie call no time good, but that wherein they liue according to their own desire, and doe nothing but follow their owne filthie lusts.

Mans life is like lightning, which is but a flash, and the longest date of yeares, is but a bauens blaze.

Men can neither inlarge their liues as they desire, nor shunne that death which they abhorre. *Menan.*

A detestable life remoueth all merit of honourable buriall.

By life groweth continuance, and by death all things take end.

Life and death are in the power of the tongue.

tongue. *Gueuara.*

The man that desireth life, and feareth death, ought carefully to gouern his tong.

Life is short yet sweet. *Eurip.*

Life to a wretched man is long, but to him that is happy, very short. *Menan.*

Mans life is a warfare. *Seneca.*

The mortall life which wee enioy, is the hope of life immortall. *Aug.*

An vndefiled life is the reward of age. *Aug.*

No man is so old, but thinketh he may yet liue an other yeare. *Hierom.*

The breath that maintaineth life, endeth it.

A good life, is the readiest way to a good name. *Aurel.*

Better it is to bee carefull to liue well, then desirous to liue long.

A long life hath commonly long cares annexed with it.

Most men in these dayes, will haue precepts to be ruled by their life, and not their life, to be gouerned by precepts.

Fooles when they hate their life, will yet desire to liue, for the feare which they haue of death. *Crates.*

Mans life is lent him for a time, and hee that gaue it, may iustly demand it when he will.

They liue very ill, who alwayes thinke to liue.

To a man in misery, life seemeth too long, but to a worldly minded man liuing at pleasure, life seemeth too short. *Chilo.*

What a shame is it for men to complain vpon God, for the shortnesse of their life, when as they themselues, as short as it is, doe through riot, malice, murthers, care, and wars, make it much shorter, both in themselues and others? *Theophrastus.*

——*hoc est*
Viuere bis, vitâ posse priore frui.
Est nostra vino vita quam similima
Accesu, est quam reliquæ parua portio.

Of the Soule.

Def. *The soule is a created substance inuisible, incorporall, immortall, resembling the image of her Creator; a spirit that giueth life to the body whereunto it is ioyned, a nature alwayes moueing selfe, capable of reason and the knowledge of God, to loue him, as being meete to be united to him through loue to eternall felicity.*

THE

THE greateſt thing that may bee ſaid to be contained in a little roome, is the ſoule in a mans body. *Plato.*

An holy and vndefiled ſoule, is like heauen; hauing for her Sunne, vnderſtanding and the zeale of Iuſtice and Charity; for the Moone, faith; and her vertues for the ſtarres.

Euery ſoule, is either the Spouſe of Chriſt, or the adultreſſe of the diuell. *Chriſ.*

The mind is the eye of the ſoule. *Ploti.*

The ſoule is compounded of vnderſtanding, knowledge, and ſenſe; from which all Sciences and Artes proceede, and from theſe ſhe is called reaſonable.

The ſoule is diuided into two parts, the one ſpirituall or intelligible, where the diſcourſe of reaſon is; the other brutiſh, which is the ſenſuall will of it ſelfe, wandring where al motions contrary to reaſon reſt, and delighting only to dwell, where euill deſires doe inhabite.

The actions of the ſoule, are will, iudgment, ſenſe, conceiuing, thought, ſpirit, imagination, memory, vnderſtanding.

The incomparable beauty of the ſoule, is prudence, temperance, fortitude, and

Iuſtice.

All the felicity of man, as wel preſent as to come, dependeth on the ſoule. *Clem.*

The ſoule is the organ and inſtrument of God, whereby he worketh in vs, and liſteth vs vp to the contemplation of his diuine power and nature.

The ſweeteſt reſt and harbor for the ſoule, is a conſcience vncorrupted.

The ſoule payeth weil for hire in the body, conſidering what ſhee there ſuffereth.

The ſoule of the iuſt man is the ſeate of wiſedome. *Auguſt.*

The body is the Sepulcher of a dead ſoule.

The Soule is the breathing of God. *Amb.*

If thy ſoule be good the ſtroke of death cannot hurt thee, for thy ſpirit ſhall liue bleſſedly in Heauen, *Baſil.*

As they that haue healthfull bodies, eaſily endure both cold and heat, ſo they that haue a ſtayed and ſetled ſoule haue the dominion ouer anger, griefe, ioy, and all other their affections. *Plato.*

It is not death that deſtroieth the ſoule, but a bad life.

A ſound ſoule correcteth the naughtineſſe of the body.

All mens ſoules are immortall, but the ſoules of the righteous are immortall, and diuine. *Socra.*

It is good to haue a regard to the health of the mind, that the body thereby may be preſerued from danger.

The diſeaſes of the body are eaſie to be cured, but for the malady of the minde no medicine can be found.

The pleaſure of the minde excelleth the pleaſures of the body.

By what other name canſt thou call the ſoule, then God, dwelling in a mans body?

It is as great charity to edifie the ſoule, as ſuſtaine the body. *Ber.*

The nobility of the ſoule is alwayes to bee thought vpon.

The ſoule in the fleſh is as amongſt thornes. *Ber.*

The ſoule is the naturall perfection of the body. *Aurel.*

The body conſidereth nothing but what is preſent, the minde conceiueth what is paſt, and what is to come.

The ſoule of man is an incorruptible ſub-

ſtance, apt to to receiue either ioy or paine both heere, and elſwnere. *Solon.*

While the ſoule is in the company of good people, it is in ioy; but when it is among euill men it is in ſorrow and heauineſſe.

As the body is an inſtrument of the ſoule, ſo is the ſoule an inſtrument of God.

The body was made for the ſoule, and not the ſoule for the body.

Looke how much the ſoule is better then the body, ſo much more grieuous are the diſeaſes of the ſoule, then the griefes of the body. *Diogenes.*

By the iuſtice of God, the ſoule muſt needs be immortall, and therefore no man ought to neglect it, for though the body die, yet the ſoule dieth not.

The delights of the ſoule are, to know her Maker, to conſider the works of heauen, and to know her own ſtate and being.

Tres vitales ſpiritus creauit Omnipotens, vnum qui carne non tegitur: alium, qui carne tegitur, ſed non cum carne moritur: tertium, qui carne tegitur, & cum carne moritur. Primus Angelorum, ſecundus hominum, tertius brutorum eſt.

Of

Of the Senses.

Defi. *Senses are the powers of the soule and bodie, In number fiue; Seeing, Hearing, Smelling, Tasting, and Touching.*

Of Seeing.

TVlly would neuer leaue, vntill the eie, the eare, the mouth, and euery sense of his Auditors were full,

The eies were giuen to men, to be as it were their watch-towers and sentinels, the guiders and leaders of the body.

Of more validity is the sight of one eie, then the attention of ten eares; for in that a man seeth, is assurance, and that he heareth, may be an error.

The sight, the affection, and the hands, are instruments to gather bribes.

What can saying make them beleeue, whom seeing cannot perswade S.P.S.

A wanton eie is the messenger of an vnchast heart. *August.*

Marcus Varro was surnamed *Strabo* for his quicke sight, that from *Lilibeum* a prouince in *Sicilia*, hee could tell the number of the taile of ships which came out of the Hauen of *Carthage*.

He that is borne blind, is wiser then the

deafe or dumb. *Arist.*

Blindneſſe it ſelfe commends the excellency of ſight. *Aug.*

The eye is the moſt precious part of the body, and therefore it is ſaid, I will keepe thee as the apple of mine eye.

The eyes are the windowes of the body or rather of the ſoule, which is lodged in it.

The ſight is the chiefeſt ſenſe; and the firſt Miſtris that prouoked men forward to the ſtudy and ſeaſoning of knowledge and wiſdome.

By hearing, not ſeeing, we come to the knowledge of truth.

Hearing is the preparation of the ſight. *Ber.*

That which the eye ſeeth, the heart is often grieued at.

The ſenſe of the eyes anſwereth to the element of fire.

Man onely of all creatures ſeeth and contemplateth at once. *Plato.*

Nihil eſt difficilius quam à conſuetudine oculorum mentis aciem abducere.

Toti hominis debilitas est oculos perdidiſſe.

Hearing.

THe eare trieth the words, as the mouth taſteth meate. To

To whomsoeuer at the first, the sense of hearing is denied, to them the vse of the tongue shall neuer be granted.

As a stone cast into the water maketh many rounds, so a sound which is begotten in the aire hath his circles, which are multiplied vntill they come to the eare. *Arist.*

The eares of a man, and the eares of an Ape are not not to be moued.

Plinie writeth a wonderfull example of the sense of hearing; that the battell which was fought at Sybaris, the same day was heard at Olympia, the places being aboue fiue hundred miles distant.

The sense of hearing, is answerable to the element of the ayre.

Qui audiunt audita dicunt, qui vident, plane sciunt.

Auris prima mortis ianua, prima aperiatur & vita. Bernardus.

Smelling.

THe sense of smelling, is meerely conioyned with the sense of tasting.

The sense of smelling, is not onely for pleasure, but profit.

Albeit euery thing that smelleth well, hath

hath not alwaies a good taſt; yet whatſoeuer a man findeth good to his taſt, the ſame hath alſo a good ſmell; and that which is found to haue an ill reliſh, the ſame hath alſo a bad ſmell.

Sweete ſmels are good to comfort the ſpirits of the head, which are ſubtile and pure; and ſtinking ſauours are verie hurtfull for the ſame.

This ſenſe of ſmelling agreeth with the aire and fire; becauſe ſmels are ſtirred vp by heate, as ſmoake by fire, which afterward by meanes of the aire, are caried to the ſenſe of ſmelling.

Non bene olet, qui ſemper olet.

Odorem morum fama dijudicat colore conſcientiæ, Bernardus.

Taſting.

THe ſenſe of taſt, is that ſenſe whereby the mouth iudgeth of all kinds of taſt.

He that hath not taſted the things that are bitter, is not worthie to taſt the things which are ſweeter.

The iudgement of taſt is very neceſſary for mans life, and eſpeciall for the nouriſhment of all liuing creatures, becauſe all things which the earth bringeth forth, are

not

not good for them.

This sense of tasting answereth to the element of ayre.

Intellectus saporum est cæteris in prima lingua hominis in palato.

Gustus mercatum invitat. Euripides.

Touching.

THe sense of touching answereth the element of the earth; to the end it might agree better with those things that are to be felt thereby.

The vigour and sense thereof, ought to be close together, and throughout, and such as taketh more fast and surer holde than any of the rest.

The sense of touching, although it bee the last, yet is the ground of all the rest. *Arist.*

One may liue without sight, hearing, and smelling, but not without feeling.

Sensuum ita clara iudicia & certa sunt, vt si optio naturæ nostræ detur, & ab ea Deus aliquis requirat, contentane sit suis integris incorruptisq; sensibus, an postulet melius aliquid non videam quod quærat amplius. Cic.

Nos Aper auditu, Linx visu, Simia gustu,
Vultur odoratu, nos vincit Aranea tactu.

Of

Of Children.

Defi. *Our children are the naturall and true issues of our selues, of the same mould & temperature, begot by the worke of nature, and made by the power of the Almightie.*

CHildren are a blessing of God, bestowed vpon man for his comfort.

Children, according to their bringing vp, proue either great ioy, or great griefe to their parents.

He is happy that is happy in his children.

When we behold our children, we see a new light. *Theocritus.*

A good sonne is a good Citizen. *Stob.*

That child is not bound in dutie to his parents, of whom he neuer learned any vertuous instruction.

Whatsoeuer good instructions children learne in their youth, the same they retain in their age.

The wicked example of a Father, is a great prouocation of the sonne to sinne.

Nothing is better to be condemned in a Father, then the teaching of his children by good example, as much as by godly admonition.

Children by their lasciuious and vngod-

ly

y education, grow in time to be persons most monstrous and filthy in conuersation of liuing.

The fault is to be imputed vnto the Parents, if children for want of good bringing vp, fall to any vnhoneſt kind of life.

As thoſe men which bring vp horſes, will firſt teach them to follow the bridle: ſo they that inſtract children, ought firſt to cauſe them to giue eare to that which is ſpoken.

Men ought to teach their children liberall Sciences, not becauſe thoſe Sciences may giue any vertue, but becauſe their mindes by them are made apt to receiue any vertue. *Seneca.*

Thoſe children which are ſuffered either to eate much, or ſleepe much, be commonly dull-witted, and vnapt to learne.

As waxe is readie and pliant to receiue any kinde of figure or print; ſo is a young child apt to receiue any kind of learning.

The child that hath his mind more conſtant then his yeares, yeelds many hopes of a ſtaied and toward age.

He that letteth his ſonne run at his owne liberty, ſhall finde him more ſtubborne

then

then any head-strong colt, when he commeth to be broken. *Bias.*

The best way to make thy children to loue thee when thou art old, is to teach them obedience in their youth.

Nothing sinketh deeper, nor cleaueth faster in the minde of man, then those rules which be learned when he was a child.

The sonne cannot but prosper in all his affaires, which honoureth his parents with the reuerence due vnto them.

When thy Father waxeth old, remember the good deeds he hath done for thee when thou wast young.

Thou hast liued long enough, if thou hast liued to releeue the necessitie of thy father in his old age.

The law of nature teacheth vs, that we should in all kindnesse loue our parents.

Those children that denie dutifull obedience vnto their parents, are not worthy to liue.

Solon made a law, that those parents should not be releeued in their old age of their children, which cared not for their vertuous bringing vp.

We ought to giue good examples to children.

children, becauſe if they ſee no vncomlines, they ſhall be inforced to follow goodneſſe and vertue. *Xenophon.*

The Lacedemonians anſwered *Antipater*, that they would rather die, then giue him their children, which he demaunded for hoſtages; ſo great account made they of their education.

Such as leaue great riches to their children without ſeeing them brought vp honeſtly, are like vnto them that giue much prouender to young horſes, but neuer breake them at all, for ſo they wax fat, but vnprofitable. *Socrates.*

He which maketh his ſon worthy to be had in eſtimation, hath done much for him although he leaue him but little wealth.

Children ought to learne that which they ſhould do when they are men. *Aug.*

No puniſhment can be thought great enough for that childe, which ſhould offer violence to his parents; whom (if there were occaſion offered) he ſhould be ready to defend with loſſe of his owne life.

Striue not in words with thy parents, although thou tell the truth.

Solon being asked why he made no law for

for Parricides; answered, that he thought none would be so wicked.

Magnam vim, magnam necessitudinem, magnam possidet religionẽ paternus, maternusq; sanguis: ex quo si qua macula cõcepta est, non modo elui non potest, verum eo vsq; permanat ad animum vt summus furor, atq; amentia consequatur eum.

Of Youth.

Defi. Youth is the fourth age of man, then do men grow in bodie, in strength, & reason, in vice and vertue, and at that age the nature of a man is knowne, and whereunto he bendeth his mind, which before could not be discerned, by reason of the ignorance of his age.

THe deeds that men commit in their youth, were neuer yet found so vpright and honest, but it was thought more praise-worthie to amend them then declare them.

Youth that heretofore delighted to try their vertues in hard Armours, take now their whole delight and content in delicate and effeminate amors.

Wantonnesse, libertie, youth and riches, are alwaies enemies to honestie. *Solon.*

Youth

Youth going to warres, ought to feare nothing but good and euill renowne. *Eur.*

It is very requisite, that youth be brought vp in that part of learning which is called humilitie. *Lactan.*

A man followeth all his life long his first addressing in his youth, as if a tree blossome not in the spring, it will hardly beare fruite in Autumne.

As the Cypres tree, the more it is watered, the more it withereth, and the oftner it is lopped, the sooner it dieth, so vnbridled youth, the more it is by graue aduice counselled, or due corrections controlled, the sooner it falleth to confusion.

Where vice is imbraced in youth, there commonly vertue is neglected in age. *Cic.*

Youth fireth his fancy with the flame of lust, and old age fixeth his affections with the heate of loue.

Young yeares make their account onely of the glistering shew of beautie, but gray haires respect onely the perfect substance of vertue.

The minde of a young man is momentarie, his fancie fading, his affections fickle, his loue vncertaine, and his liking as

light as the winde; his fancie fiered with euery new face, and his mind moued with a thousand sundrie motions, lothing that which of late he did loue, & liking that for which his longing minde doth lust, frying at the first, and freezing at the last.

The follies that men commit in their youth, are causes of repentance in old age.

Cupid alloweth none in his court but young that can serue, fresh and beautifull to delight, wise that can talke, secrete to keepe silence, faithfull to gratifie, and valiant to reuenge his mistresse iniuries.

The prime of youth is as the flowers of the Pine tree, which are glorious in sight, and vnsauorie in the smell.

Youth, if it blush not at beautie, & carry antidotes of wisdom against flattery, folly will be the next hauen he shall harbour in.

He that in youth guideth his life by reason, shall in age finde the readie footpath from ruine. *Theopom.*

There is nothing sweeter then youth, nor swifter decreasing while it is increasing.

Young Willowes bende easily, and greene wits are intangled sodainly.

So tutor youth, that the sinnes of age be

be not imputed to thee. *Pythag.*

Impardonable are their offences, that for heaping vp of riches, forget to bring vp their youth in honeſt manners.

Noble wits corrupted in their youth with vice, are more vngracious then peaſants that are borne barbarous.

Youth well inſtructed maketh age well diſpoſed.

He is moſt perfit, which adorneth youth with vertues. *Hermes.*

The better that a child is by birth, the better ought he in his youth to be inſtructed.

The impreſſion of good doctrine ſtampt in youth, no age nor fortune can outweare.

Examples are the beſt leſſons for youth.

The humour of youth is, neuer to thinke that good, whoſe goodneſſe he ſeeth not. S. P. S.

The death of youth is a ſhip-wracke.

Youth ought to vſe pleaſure and recreation, but as naturall eaſe and reſt.

The inſtructions which are giuen to youth, ought not to be tedious; for being pithy and ſhort, they will the ſooner heare them, and the better keepe them.

Young men are no leſſe bound to their

Tutors for the vertues they teach them, then to their parents for the life they gaue them.

Super magno ingenio adoleſcentes refrænand: potius à gloria quam inuitandi ſunt: amputanda ſunt plura illi ætati, ſi quidem efflorescit ingenij laudibus.

Vicina eſt lapſibus iuuentus quia variarum æſtus cupiditatũ feruore calentis ætatis inflammatur.

Of Muſicke.

Defi. *Muſick is an inſearchable & excellent Art, in which by the true concordance of ſounds, a ſound of harmony is made, which reioyceth the ſpirits & vnlodeth griefe from the heart & conſiſteth in time and number.*

THe moſt commendable end of muſick is the praiſe of God.

Diſagreeing muſicke and vaine paſtimes, are the hinderance of delight.

The brutiſh part of the ſoule, depending of the feeding beaſt without reaſon, is that which is pleaſed, and ordered by ſounds and muſicke.

Muſicke is fitter for funerals then feaſts, and rather meet for paſſions of anger, then dalliance and delight. *Eurip.*

Muſicke

Muſicke vſed moderately, like ſleepe, is the bodies beſt recreation.

Loue teacheth muſicke, though a man be vnskilfull. *Plutarch.*

Muſicke is the gift of God.

The better muſick, the more delighted in.

To ſing well, and liue ill, is abhominable before God.

Nothing rauiſheth the mind ſooner then muſicke, and no Muſicke is more ſweete then mans voice.

There is no law to be compared with loue, nor any Art to the Art of Muſicke.

The ignorance of muſicke hindereth the vnderſtanding of the Scriptures. *Augu.*

One day takes from vs the credite of another, and one muſicke extinguiſheth the pleaſure of another.

Muſicke ouercommeth the heart, and the heart ruleth all other members.

Beautie is no beautie without vertue, nor muſicke no muſicke without Art.

Muſicke is a comfort to the minde oppreſſed with melancholy.

That muſicke loſeth moſt his ſound and grace, which is beſtowed vpon a deafe man.

It is impoſſible with great ſtrokes to make ſweete muſicke.

The loud ſound of Drums and Trumpets, is counted a Captains warfaring muſicke. *Bias.*

Shame and danger are prides muſitions.

Hope is griefes beſt muſicke, and ouercomes the deſires of the ſoule.

Muſicke ouer our ſoules is both Queene and Miſtris,

All things in this world is but the muſicke of inconſtancie.

Muſicke which comforts the mind, hath power to renue melancholy. *Eurip.*

All things loue their likes, and the moſt curious eare the delicateſt muſick,

Too much ſpeaking hurts, too much galling ſmarts, and too much muſick gluts and diſtempereth.

Youth ought to exerciſe themſelues in muſicke, and to imploy their time in thoſe harmonies which ſtir vp to commendable operations and morall vertues, tempering deſire, greedineſſe, and ſorrowes; foraſmuch as muſicke conſiſteth in certaine proportions, and concords of the voice.

Muſicke

Musicke is the Load-stone of fellowship, the cheerefull reuiuer of dulled spirits, and the sole delight of dancing.

Siluestres homines sacer interpresq; Deorũ,
Cædibus & fœdo victu deterruit Orpheus.
Dictus ob id lenire tigres rubidosq; leones.
Vt quidam magnetes ferrum attrahunt, at Theamedes qui in Æthiopia nascitur ferrum abigit, respuitque: Ita est mucos signum quod sedet affectus, est quod incitet.

O. Dancing.

Defi. *Dancing is an actiue motion of the bodie which proceedeth from the lightnesse of the heart, iudicially obseruing the true time and measure of musicke.*

TIme and Dancing are twinnes, begot together, Time, the first-borne, being the measure of al mouing, and dancing the mouing of all in measure.

Dancing is loues proper exercise.

Dancing is the childe of musicke and loue.

Loue brought forth the three Graces, with hand in hand, dancing an endlesse round, and with regarding eyes, that still beware that there be no disgrace found among them.

Dancing is the faire character of the worlds consent, the heauens great figure, and the earthes ornament.

The virgins of Basill, on the festiuall daies vse to dance publikely, without the company and leading of men, and to sing chast songs: and by this meanes effeminacie, idlenesse, and lasciuiousnesse being auoided, they become the mothers of well-knit, and manly children. *Ramus.*

Pyrrhus play, which he inuented in Creete for the souldiers to exercise themselues in armes, wherein he taught diuers gestures, and sundrie shifts in mouings, whence first proceeded much the vse of warres, was a kinde of dancing in armes, as *Dionisius Halicarnassæus* in his seuenth booke testifieth.

When the Mermaides dance and sing, they meane certaine death to the Mariner.

When the Dolphins dance, some dangerous storme approacheth.

The soberer and wiser sort among the Heathen, haue vtterly disliked dancing; and among the old Romanes it was counted a shame to dance.

Dancing is the chiefest instrument

of

of riot and excesse.

Semphronia a Romane Lady, although fortunate in husband and children, and famous for her knowledge in learning, yet was blemished with note of lasciuiousnes, for more then necessary expertnes in footing a dance.

Plato and *Aristippus* being inuited to a banquet of *Dionysius*, and being both by him commanded to array themselues in purple and to dance, *Plato* refused with this answere, I am borne a man, and know not how to demeane my selfe in such womanish effeminacy. *Aristippus* arraied himselfe in purple, and prepared himselfe to dance with this answere: At the solemnities of our Father *Liber*, a chaste minde knoweth not how to be corrupted.

Clisthenes King of Sicyon, hauing a daughter mariageable, commanded that it should be proclaimed at the games of Olympus, that he that would be coũted *Clisthenes* Son in law, should within threescore daies repaire to Sicyon. When many wooers had met together *Hipoclides* the Athenian, Son of *Tisander*, seemed the fittest, but when as he had trodde the Laconique and Attique

Attique measures & had personated them with his legs and armes, *Clisthenes* stomaching it, said, O thou Sonne of *Tisander*, thou hast danced away thy marriage.

Albertus the Emperour, father of *Ladislaus*, was wont to say, that hunting was the exercise of a man, but dancing of a woman.

Fredericke the third Emperour of Rome would often vse to say, that hee had rather bee sicke of a burning Feauer, then giue himselfe to dancing.

Alphonsus that most puissant King of Aragon and Sicily, was wont to taxe the Frenchmen of great lightnesse, who the more ancient in yeares they waxed, the more they delighted themselues with vain and franticke dancing.

The same *Alphonsus* when he had beheld a woman dance very lasciuiously & impudently. Behold, quoth he, by & by *Sibylla* will deliuer an Oracle. He reputing dancing to be a kind of frantickness; *Sibylla* the propheteſſe neuer yeelding any Oracle, except possessed first with a fury.

The same noble King, hearing that *Scipio* was wont to recreate himselfe with dancing,

dancing, said; that a dancer did differ nothing from a madde man, but onely in the length of time, the one being mad so long as he liueth, the other whilst hee danceth. *Alphon.*

The Romanes, Lacedemonians, and other well-ordered Common-weales banished out of their Countries all vaine pleasures, and aboue all, dancing, as seruing to none other vse but to effeminate young men, and to allure them to vice.

No man danceth, except he be drunke or mad. *Tully.*

The vertuous Matrons by dancing, haue oftentimes lost their honors, which before they had long nourished; and Virgins by it learne that which they had beene better neuer to haue knowne. *Petrarch.*

Tully finding fault with an enemy of his, called him in derision a braue dancer.

They which loue dancing too much, seeme to haue more braines in their wit then their head, and thinke to play the fooles with reason. *Terence.*

A lamentable tune is the sweetest musicke to a wofull mind. S.P.S.

Musicke is the sweet meane of sorrow.

In

In the Sea of hiſtories, mention is made of an Archbiſhop of Magdeburg, who broke his neeke dancing with a damſell.

He danceth well to whome Fortune pipeth.—

Socrates which was pronounced by the Oracle of *Apollo* to bee the wiſeſt man in all Greece, was not aſhamed in his old age to learne to dance; extolling dancing with wonderfull praiſes.

It is neceſſary that our footſteps bee as well ruled as our words ought to be.

God threatned the daughters of Syon, for that they went winding and prancing, making their ſteps to be heard againe.—

Apud antiquos tanto in pretio habita eſt ſaltatio, vt populi præſides & anteſignani præſaltorum nomine honorarentur.

Saltatio non ad pudicas, ſed ad adulteras pertinet.

Of Man.

Defi. *Man is a creature made of God, after his own image, iuſt, holy, good, and right by nature, and compounded of ſoule and body: of ſoule, which was inſpired of God with ſpirit and life, and of a perfit naturall body, framed by the ſame power of God.*

A Man may bee without fault, but not without ſinne. *Aug.*

Man was created to ſet forth the glory of his Creator, and to ſpeake and do thoſe thinges which are agreable vnto him, through the knowledge of his benefits.

Man is nothing but calamity it ſelfe. *Hero.*

Mans nature is deſirous of change.

Man was wonderfully creared, but more wonderfully redeemed. *Aug.*

Man is the example of imbecillity, prey of time, ſport of Fortune and Enuy, the image of vnconſtancy, and the very ſeate of fleame, choller, and rheumes. *Plut.*

A good man alwayes draweth good things out of the treaſure of his heart, and a wicked man that which is wicked. *Chryſ.*

Man is ſo excellent a creature, that all other creatures were ordained for his vſe.

The duty of man conſiſteth in knowing of his owne nature, in contemplating the diuine nature, and in labour to profit others.

Man is onely a breath and a ſhadow, and all men are naturally more inclined to euill then goodneſſe, and in their actions are

are fraile and vnconſtant as the ſhadow of ſmoake.

The end of mans knowledge is humiliation and glory. *Bonauen.*

Man wilfully-minded, depriueth himſelfe of all happineſſe.

Miſeries haue power ouer man, not man ouer miſeries.

To the greateſt men the greateſt miſchiefes are incident.

Whatſoeuer chanceth to one man may happen likewiſe to all men.

Man by nature keepeth no meaſure in his actions, but is carried away through violence of his ſundry actions.

No creature, but man, hath any knowledge of God.

Man hath no power ouer his life, but liues ignorant of the certaine time of his death, euen as a beaſt, onely comforting himſelfe with confidence.

To euery man belongerh two powers, a deſire and an opinion; the firſt body-bred, leading to pleaſure, the other ſoule-bred, leading to good thinges. *Cicero.*

Opinion and deſire, hold in man great controuerſies, for when opinion is Victor, then

then he is ſober, diſcreet, and chaſte, but when deſire ouer commeth, he is riotous, wild and vnſatiate.

All men naturally haue ſome loue and liking of the truth.

Al things are reſolued into thoſe things whereof they are compounded, the body of man being earth, ſhal returne to earth, and the ſoule being immortall, ſhall enter into immortality.

A man that paſſeth his life without profit, (as one vnworthy to liue) ought to haue the reſt of his life taken frō him. *Pla.*

As much as a man is from the foote, ſo much is he betweene his two longeſt fingers ends and armes ſtretched. *Plinie.*

All men are by nature equall, made all of the earth by one workman, and howſoeuer we deceiue our ſelues, as deere vnto God is the poore peaſant: as the mightie Prince. *Pla.*

Miſery then ſeemeth to be ripe for man when he hath age to know miſery.

The Philoſophers knew mans imperfections, but could neuer attaine to know the true cauſe of them.

Nōne vides hominū vt celſos ad ſidera vultº.

Suſtulerit

Sustulerit Deus, ac sublimia finxerit ora,
Cum pecudes volucrumq; genus formasq; ferarum,
Segnem atq; obscœnam passum strauisset in aluum?

Of Choice.

Defi. *Choice doth belong vnto the mind and is either of the power of knowing, or of appetite; it is the will of man, and more noble part of his mind, alwayes ioyned with reason.*

HE that makes his choice without discretion, doth sow his corne hee wots not when, and reapes he knowes not what.

It is better to brook an inconuenience then a mischiefe; and to bee counted a little fond, then altogether foolish.

In choosing a wife, choose her not for the shape of her body, but for the good qualities of her mind; not for her outward person, but her inward perfection.

He that chooseth an apple by the skin, and a man by his face, may be deceiued in the one, and ouershot in the other.

Hee that is free, and willingly runneth into fetters, is a foole, and whosoeuer becommeth captiue without constraint, may be

be thought either wilfull or witleſſe.

If the eye be the chooſer, the delight is ſhort, if the wil, the end is want, if reaſon, the effect is wiſedome. *Theopom.*

If thou chooſe beauty, it fadeth, if riches, they waſt, if friends, they wax falſe, if wiſedome, ſhe continues.

Chooſe thy friend, not by his many vowes, but by his vertuous actions: for who doth well without boaſt, is worthy to bee counted a good man; but hee that vowes much, and performes nothing, is a right worldling. *Chilo.*

In chuſing a Magiſtrate, reſpect not the riches he hath, but the vertues he inioyeth; for the rich man in honor, feareth not to couet, the vertuous man in all fortunes is made for his Country. *Solon.*

It is a preſage of good fortune to yong maidens, when flowers fal from their hats, falſhood from their hearts, and inconſtancy from their choice.

Choice is ſo oneſt deceiued in theſe three things, in Brokers wares, Courtiers promiſes, and womans conſtancies.

Ielouſie is the fruit of raſh election. S.P.S.

Wee chuſe a faire day by the gray morning, the ſtout Moyle by his ſturdy lims; but in choice of pleaſures, wee haue no election, ſith they yeeld no vſe. *Bodinus.*

Zeno, of all vertues made his choice of ſilence; for by it ſaith he, I heare other mens imperfections, and conceale mine owne.

All ſweete choice is ſower, being compared with the ſower choice of ſweet loue.

Who chuſeth loue, chuſeth feare and teares.

After the choice of a momentary pleaſure enſueth an endleſſe calamity.

Artimeſia the Queene being demanded what choice ſhould be vſed in loue; quoth ſhee, imitate the good Lapidaries, who meaſure not the nature of the ſtone by the outward hewe, but by the inward vertue.

So many Countries, ſo many lawes, ſo many choices, ſo many ſeuerall opinions.

Hee that chuſeth either loue or loyalty, will neuer chuſe a companion.

A little packe becomes a ſmall Pedler, and a meane choice an humble conceit.

Electio nõ eſt de præterito ſed de futuro. Plut.

Liber eſſe non poteſt cui affectus imperant

&

& cupiditates dominantur.

Of Marriage.

Defi. *Marriage being the chiefe ground and preseruation of all societies, is nothing elſe but a communion of life betweene the husband & the wife extending it ſelfe to al the parts that belong to their houſe.*

NVptiall faith violated, ſeldome or neuer ſcapes without reuenge. *Crates.*

There is no greater plague to a married woman, then when her husband diſchargeth on her backe all his iarres, quarrels, and paſſions, and reſerueth his pleaſures, ioyes, and company for another.

Let men obey the lawes, and women their husbands wils. *Socra.*

Barren marriages haue many braules. *Baſil.*

Humble wedlocke is better then proud virginity. *Aug.*

It is not meet that young men ſhould marry yet, and old men neuer. *Diog.*

Marriage is an euill to be wiſhed.

A woman without dowry, hath no liberty to ſpeake. *Eurip.*

Vnhappy is that man that marrieth being in pouerty.

A woman bringeth a man two ioyfull daies, the firſt her marriage, the ſecond her death. *Stobæus.*

A man in making himſelfe faſt, vndoeth himſelfe.

Old age and marriage are alike, for wee deſire them both, and once poſſeſſed then we repent. *Theod.*

Giue thy wife no power ouer thee, for if thou ſuffer her to day to tread vpon thy foot, ſhe will not ſtick to morrow to tread vpon thy head.

Amongſt the Rhodians, the Fathers were commanded in marrying their ſons to trauell but one day: to marry one vertuous daughter, to trauell ten yeares. *Aur.*

No man ſuffereth his wife much, but he is bound to ſuffer more. *Aurel.*

The Grecia Ladies counted their yeares from their marriage, not their birth. *Hom.*

The *Caſpians* made a law, that he which married after hee had paſſed fifty yeares, ſhould at the common aſſemblies & feaſts ſit in the loweſt and vileſt place; as one that had committed a fact repugnant to Nature, terming him nought els but a filthy and doting old letcher.

He

Hee that marrieth one faire and dishoneſt, weddeth himſelfe to a world of miſeries, and if to one beautifull and neuer ſo vertuous, yet let him thinke this, he ſhall haue a woman, and therefore a neceſſary euill.

Such as are deſirous to marry in haſt, haue oftentimes ſufficient time to repent at leiſure.

If thou marry in age, thy wiues freſh colours will breede in thee dead thoughts and ſuſpition, and thy white haires her lothſomneſſe and ſorrow.

Cleobulus meeting with his ſonne *Ireon* ſolemnizing the Ceremony of marriage, gaue him in his hand a branch of Henbane: meaning by this, that the vertuous diſpoſition of a wife is neuer ſo perfect, but it is interlaced with ſome froward fancies.

Inequality in marriage is often an enemy to loue. *Bion*.

The roundeſt circle hath his diameter, the fauourableſt aſpects their incident oppoſitions, and marriage is qualified with many trifling griefes and troubles.

He that marries himſelfe to a faire face, ties himſelfe oftentimes to a foule bar-

gaine. *Bias.*

A good husband must be wise in words, milde in conuersation, faithfull in promise, circumspect in giuing counsell, carefull in prouision for his house, diligent in ordering his goods, patient in importunity, iealous in bringing vp his youth.

A good wife must be graue abroad, wise at home, patient to suffer, constant to loue, friendly to her neighbours, prouident for her household. *Theophrastus.*

Marriage with peace, is this worlds paradise; with strife, this lifes purgatory.

Silence and patience, causeth concord betweene married couples.

It is better to marry a quiet foole then a witty scold.

In marriage, rather enquire after thy wiues good conditions then her great dowry.

Spirituall marriage beginneth in Baptisme, is ratified in good life, and cõsummated in a happy death.

Thales seeing *Solon* lament the death of his Son, said, that for the preuentiõ of such like troubles, he refused to be married.

He which would fain find some meanes

to

to trouble himselfe, need but to take vpon him either the gouernment of a shippe or a wife. *Plautus.*

A chast Matron, by obeying her husbands will, hath rule ouer him.

The first coniunction of mans society, is man and wife.

Qui cogitat de nuptijs, non cogitat bene,
Cogitat enim, contrahit dehinc nuptias;
Malorum origo quum sit hæc mortalibus.
Dotatam enim, si forté pauper duxeris,
Non iam ille coniugem sed habet heram sibi
Cui seruit; at si pauper aliquam duxerit
Nil afferentem, seruus ille rursum erit,
Dum victum vtrique non sibi tantùm parat.
Duxit ne fœdam? vita dehinc acerba erit:
At iam pigebit ingredi limen domus.
Duxit ne formosam? nihilo erit hæc magis
Sui mariti quam sui vicini.
Ita in aliquod necesse est vt incidat malum.

Of Chastity.

Defi. *Chastity is the beauty of the soule and purity of life, which refuseth the corrupt pleasures of the flesh, and is onely possessed of those who keepe their bodies cleane and vndefiled and it consisteth either in sincere virginity, or in faithfull matrimony.*

CHastity is of smal force to resist, where wealth and dignity ioyned in league, are armed to assault.

Pure chastity is beauty to our soules, grace to our bodies, and peace to our desires. *Solon.*

Frugality is the signe of chastity.

Chastity in wedlocke is good, but more commendable is it in virginity and widdowhood.

Chastity is a vertue of the soule, whose companion is fortitude. *Amb.*

Chastity is of no account without humility, nor humility without chastity. *Greg.*

Chastity is the seale of grace, the staffe of deuotion, the marke of the iust, the crowne of virginitie, the glory of life, and a comfort in martyrdome.

Chastitie groweth cheape, where gold is not thought deare.

The first degree of chastity, is pure virginitie, the second, faithfull matrimony.

Idlenesse is the enemy to chastity.

As humility is necessary, so chastity is honourable.

Chastity, humility, and charity, are the vnited

vnited vertues of the ſoule.

Chaſtitie without Charitie, is a lampe without oyle.

Chaſtitie and modeſtie, are ſufficient to inrich the poore; and wiſe men in marriage, rather make choice of honeſtie and manners, then looſeneſſe of behauiour, with great lands and rich poſſeſſions.

Chaſtitie is knowne in extremitie, and crowned in the end with eternitie.

If chaſtitie be once loſt, there is nothing left praiſe-worthy in a woman. *Niph.*

The firſt ſtep to chaſtity, is to know the fault, the next to auoid it.

Though the bodie bee neuer ſo faire, without chaſtity it cannot be beautifull.

Beautie by chaſtitie, purchaſeth praiſe and immortalitie.

Beauty without chaſtity, is like a Mandrake apple, comely in ſhew, but poyſonfull in taſt.

Feaſts, dances, and plaies, are prouocations to inchaſtitie. *Quint.*

Beauty is like the flowers of the ſpring, and chaſtity like the ſtarres in heauen.

Where neceſſity is ioyned vnto chaſtitie, there authority is giuen to vncleanneſſe

neſſe: for neither is ſhe chaſte which by feare is compelled, neither is ſhe honeſt, which with need is obtained. *Aug.*

A wandering eye is a manifeſt token of an vnchaſt heart.

Gracious is the face that promiſeth nothing but loue, and moſt celeſtiall the reſolution that liues vpon chaſtity.

The true modeſtie of an honeſt man, ſtriketh more ſhame with his preſence, then the ſight of many wicked and immodeſt perſons can ſtirre to filthineſſe with their talkings.

Chaſtity with the raines of reaſon brideleth the rage of luſt.

Do not ſay that thou haſt a chaſt mind, if thine eie be wanton, for a laſciuious looke is a ſigne of an inconſtant heart. *Ber.*

Amongſt all the conflicts of a Chriſtian ſoule, none is more hard then the wars of a chaſt minde, for the fight is continuall, and the victorie rare. *Cyprian.*

A chaſt eare cannot abide to heare that which is diſhoneſt.

——nulla reparabilis arte
Læſa pudicitia eſt: deperit illa ſemel:
Lis eſt cum forma magna pudicitia.

Of

Of Content.

Defi. *Content is a quiet and setled resolution in the minde free from ambition and enuy, aymimg no further then at those things already possessed.*

COntent is great riches, and patient pouertie is the enemie of fortune.

Better it is for a time with content to preuent danger, then to buy fained pleasures with repentance.

He that cannot haue what he would, must be content with what he can get.

Content is a sweet sauce to euerie dish, and pleasantnesse a singular portion to preuent a mischiefe.

Content is more worth then a kingdom, and loue no lesse worth then life.

A wise man preferreth content before riches, and a cleere minde before great promotion.

Misery teacheth happy content. *Solon.*

What can be sweeter then content, where mans life is assured in nothing more then in wretchednesse?

Content makes men Angels, but pride makes them diuels.

Many men lose by desire, but are crowned

ned content. *Plato.*

To couet much is misery, to liue content with sufficient, is earthly felicity.

To will much is folly, where abilitie wanteth; to desire nothing, is content, that despiseth all things.

The riches that men gather, in time may faile, friends may waxe false, hope may deceiue, vaine-glory may tempt, but content can neuer be conquered.

Content is the blessing of nature, the salue of pouertie, the master of sorrow, and the end of misery.

To liue, nature affordeth, to liue content wisedome teacheth.

Content, though it lose much of the world, it partakes much of God.

To liue to God, to despise the world, to feare no miserie, and to flie flattery, are the ensignes of content.

What we haue by the world, is miserie, what wee haue by content, is wisedome. *Aure.*

The eyes quiet, the thoughts medicine, and the desires Methridate, is content.

To bee content, killes aduersitie if it assault, dries teares if they flow, slayes wrath,

wrath, if it vrge, winnes heauen, if it continue.

He is perfectly content, which in extremes can subdue his owne affections.

No riches are comparable to a contented minde. *Plut.*

He that is patient and content in his troubles, preuenteth the poyson of euill tongues in their lauish talkings.

Content and patience are the two vertues which conquer, and ouerthrow all anger, malice, wrath, and backbiting.

To liue content with our estate, is the best meanes to preuent ambitious desires.

---Nemo quam sibi sortem
Seu ratio dederit, seu sors obiecerit, illa
Contentus vivit. Horac.
Viuitur paruo bene.

Of Constancie.

Def. *Constancie is the true and immoueable strength of the minde not puffed vp in prosperitie, nor depressed in aduersitie, it is som times called stabilitie and perseuerance, sometimes pertinacie, the last of the parts of fortitude.*

Constancie, except it be in truth, and in a good cause, is impudencie.

It

It is the part of constancie to resist the dolors of the minde, and to persevere in a well-deliberated action. *Arist.*

Constancie is the health of the minde, by which is vnderstood the whole force and efficacie of wisedome. *Cic.*

He that hath an inconstant minde, is either blinde or deafe.

Constancie is the daughter of patience and humilitie. *Niphus.*

Constancie is the meane betweene elation and abiection of the minde, guided by reason. *Plato.*

Constancie is onely the Nepenthes, which who so drinketh of, forgetteth all care and griefe.

Nothing in the world sooner remedieth sorrowes, then constancie and patience, which endureth aduersitie and violence, without making any shew or semblance. *Agrippa.*

It is the lightnesse of the wit, rashly to promise what a man will not, nor is not able to performe. *Cassiodorus.*

The blessed life is in heauen, but it is to be attained vnto by perseuerance.

It is a great shame to be weary of seeking that

that which is most pretious. *Plato.*

Many begin well, but few continue to the end. *Ierom.*

Perseuerance is the only daughter of the great king, the end and confirmation of all vertues, and the vertue without the which no man shall see God. *Bernard.*

Perseuerance is the sister of patience, the daughter of constancy, the friend of peace, and the bond of friendship.

Not to goe forward in the way of God, is to goe backward.

The constant man in aduersitie mourneth not, in prosperity insulteth not, and in trouble pineth not away.

In vaine he runneth, that fainteth before he come to the goale. *Greg.*

The vnconstant man is like *Alcibiades* tables, faire without, and foule within.

The onely way to constancie, is by wisedome.

A constant-minded man is free from care and griefe, despising death, and is so resolued to endure it, that he remembreth all sorrowes to be ended by it. *Cic.*

Constancie is the ornament of al vertues. He is not to be reputed constant, whose minde

minde taketh no freſh courage in the midſt of extremities. *Ber.*

Rara fœlicitatis eſt celeritas & magnitudo, rarioris diuturnitas & conſtantia. Demoſt.

Tardè aggredere, & quod aggreſſurus ſis, perſeueranter proſequere.

Of Religion.

Defi. *Religiõ is a iuſtice of men toward God, or a diuine honouring of him in the perfect and true knowledge of his word, peculiar onely to man: it is the ground of all other vertues, and the onely meanes to vnite and reconcile man vnto God for his ſaluation.*

NO errour is ſo dangerous, as that which is committed in Religion, for-aſmuch as our ſaluation, quiet and happineſſe, conſiſteth thereon.

Man was created for the ſeruice of God, who ought aboue all things to make account of religion.

If it be a leaud part, to turne the trauel-ler out of his right way, and ſo to hinder him in his iourney, then are ſuch as teach falſe doctrine much more to be deteſted; becauſe through ſuch a miſchiefe, they lead men to deſtruction. *Auguſt.*

Saint *Auguſtine* reproueth Varro and Pontifex

Pontifex Scæuola, who were of opinion, that it was very expedient men ſhould bee deceiued in Religion, becauſe that there is no felicitie or certaine reſt, but in the full aſſurance thereof; and in an infallible truth, without diuinitie and the doctrine of God, none can take any principle at all in the diſcipline of manners.

The word is a medicine to a troubled ſpirit, but being falſely taught, it proueth a poyſon. *Bern.*

Religion is like a ſquare or ballance, it is the Canon and rule to liue well by, and the verie touchſtone which diſcerneth the truth from falſehood.

The ancient Fathers haue giuen three principall markes by which the true Religion is knowne; firſt, that it ſerueth the true God; ſecondly, that it ſerueth him according to his word; thirdly, that it reconcileth that man vnto him which followeth it.

Vices border vpon vertues, ſuperſtition vpon religion, prodigality vpon bounty.

The true wurſhip of God, conſiſteth in ſpirit and truth. *Chryſoſt.*

Where religion is, Armes may easily be brought, but where Armes are without religion, religion may hardly be brought in.

There can be no surer signe of the ruine of a kingdome, then contempt of Religion,

There can be no true Religion, where the word of God is wanting.

Those men are truly religious which refuse the vaine and transitorie pleasures of the world, and wholly set their mindes on diuine meditations.

He which is negligent, and ignorant in the seruice of the Creator, can neuer be carefull in any good cause.

Religion doth linke and vnite vs together to serue with willingnesse one God Almightie. It is the guide of all other vertues, and they who do not exercise themselues therein, to withstand all false opinions, are like those souldiers which goe to warre without weapons.

True Religion is the well-tempered morter that buildeth vp all estates.

The principall seruice of God consisteth in true obedience, which the Prophets call a spirituall chastity; not to swerue therefrom, not to thinke that whatsoeuer wee find

find good in our owne eyes, pleaseth him.

The knowledge of true religion, humilitie, and patience, intertaineth concord.

If men did know the truth, and the happinesse which followeth true religion, the voluptuous man would there seeke his pleasures, the couetous man his wealth, the ambitious man his glory, sith it is the onely meane which can fill the heart, and satisfie their desire; it serueth also for a guide to leade vnto God, wheras the contrarie doth cleane with-hold vs from him.

No creature is capable of religion, but onely man. *Basil.*

The first law that should bee giuen to men, should be the increase of religion and pietie.

It is a very hard matter to change religion.

Where no religion resteth, there can be no vertue abiding. *August.*

True Religion is to be learned by faith, not by reason.

Religion is the stay of the weake, the master of the ignorant, the philosophy of the simple, the oratory of the deuout, the

remedie of sinne, the counsell of the iust, and the comfort of the troubled.

Pure religion and vndefiled before God the Father, is this, to visite the fatherlesse and widdowes in their aduersitie, and for a man to keepe himselfe vnspotted of the world.

Philosophia pernosci non potest sine Christiana veraque religione, quam præluentem si tollis fateor ecce & clamo, ludibrium illa, vanitas, delirium.

Oportet principē ante omnia esse deicolam.

Country or Common-weale.

Defi. *Our Country is the Region or clime vnder which we are borne, the common mother of vs all, which we ought to hold so deare, that in the defence thereof, wee should not feare to hazard our liues.*

THere can be no affinitie neerer then our Countrey. *Plato.*

Men are not borne for themselues, but for their countrey, parents, kindred, and friends. *Cicero.*

There is nothing more to be desired, nor any thing ought to be more deere to vs, then the loue of our countrey.

Children, parents, friends, are neere to

vs,

vs, but our countrey challengeth a greater loue, for whose preseruation, we ought to oppose our liues to the greatest dangers.

It is not enough once to haue loued thy countrey, but to continue it to the end.

Whereseuer we may liue well, there is our countrey.

The remembrance of our countrey is most sweete. *Liuius.*

To some men their country is their shame, and some are the shame of their country.

Let no man boast that he is the citizen of a great Citie, but that he is worthy of an honourable countrey. *Arist.*

We ought so to behaue our selues towards our country vnthankfull, as to a mother.

The profit of the countrey extendeth it selfe to euery Citie of the same. *Stob.*

Our country, saith *Cicero*, affordeth large fields, for euery one to runne to honour.

Our cositry first challengeth vs by nature.

The whole world is a wisemans country.

Necessity compelleth euery man to loue his country. *Eurip.*

The loue which we beare to our country, is not pietie as some suppose, but charity, for there is no pietie, but that which

we beare to God and our parents.

Many loue their countrey, not for it selfe, but for that which they possesse in it.

Sweet is that death and honorable, which we suffer for our country. *Horace.*

If it be asked to whom we are most engaged and owe most duty, our countrey and parents are they that may iustly challenge it.

The life which we owe to death, is made euerlasting, being lost in the defence of our countrey.

Happy is that death, which being due to nature, is bestowed vpon our country.

Happy is that Common-wealth, where the people do feare the law as a tyrant. *Pla.*

A Common-wealth consisteth of two things, reward and punishment.

As the bodie is without members, so is the Common-wealth without lawes.

Peace in a Commonwealth, is like harmony in Musicke. *Augus.*

Men of desert are least esteemed of in their owne country. *Eras.*

Nescio qua natale solum dulcedine cunctos
Allicit, & memores non sinit esse sui. Ouid.

Omnibus qui patriam conseruauerint, adiu-
uerint,

uerint, auxerint, certus eſt cœlo & definitus locus, vbi beati æuo ſempiterno fruuntur. Cic.

Of Hope.

Defi. *Hope is that vertue wherby the ſpirit of man putteth great truſt in honeſt & waighty matters, hauing a certaine and ſure confidence in himſelfe: and this hope muſt be ſtrongly grounded vpō a ſure expectation of the helpe and grace of God, without which, it is vaine and imperfect.*

TO be cleane without hope, is a hap incident to the vnhappy man.

Hee that will loſe a fauour for a hope, hath ſome wit, but ſmall ſtore of wiſdome. *Bias.*

Fortune may take away our goods, but death cannot depriue vs of hope.

Hopes aboue fortune, are the forepointers of deepe falles.

If thou chance to loue, hope well whatſoeuer thy hap be.

That which is moſt common, is hope.

Hope is a waking mans dreame. *Plin.*

To put our confidence in the creature, is to deſpaire of the Creator. *Greg.*

Vaine is the hope that doth not feare God.

This mortall life, is the hope of the life immortall. *Aug.*

They onely hope well, who haue a good conscience.

Hope is the companion of loue.

Hope cannot be without faith.

Hope is the God of the wretched *Ber.*

Hope grounded on God, neuer faileth, but built on the world, it neuer thriueth.

Hope apprehendeth things vnseene, and attaineth things by continuance *Plato.*

The Euenings hope, may comfort the mornings misery.

Hope is fooles God, the Merchantmans comfort, the souldiers companion, and the ambitious mans poyson.

Hope of life is vanitie, hope in death is life, and the life of hope is vertue.

Hope waiteth on great mens tongues, and beguileth beleeuing followers.

Sweet words beget hope, large protestations nourish it, and contempt kils it.

He that supposeth to thriue by hope, may happen to beg in misery. *Bion.*

The apprehension of hope, derideth griefe, and the fulnes of hope consumeth it.

As all mettals are made of Sulphur, so

all

all pleasures proceed fom hope.

As the one part laboreth for the conseruation of the whole body, so hope for the accomplishment of all desires.

Sadnes is the punishment of the heart, hope the medicine of distresse. *Crates.*

Hope is a pleasant passion of the minde, which doeth not onely promise vs those things that we most desire, but those things also, which we vterly despaire of.

Our high hopes haue oftentimes hard fortunes, & such as reach at the tree commonly stumble at the root.

To hope for requital of benefits bestowed, may rather be counted vsurie then vertue.

A cowardly louer without hope, shall neuer gaine faire loue with good fortune.

To hope againſt all hope, is the excellence of a mighty resolution.

In a litle place is hid a great treasure, and in a small hope, a boundlesse expectation.

Confidence, except it be guided by modesty, and proceed from iudgement, may rather be called arrogancy then hope.

Hope, of all passions, is the sweetest and most pleasant, and hereof it is said, that

hope

hope onely comforteth the miserable.

Hope is the Gouernour of men.

Perdicas seeing *Alexander* largely bestow many benefits vpon his friends, asked him what hee would leaue for himselfe? he answered, hope.

A good and vertuous man ought alwaies to hope well, and to feare nothing.

Hope is the beginning of victory to come, and doth presage the same. *Pynd.*

Sola spes hominē in miserijs cōsolari solet.
Miserum est timere cum speres nihil.

Of Charity.

Defi. *Charity is the indissoluble band of God with vs, whereby wee are inflamed with the loue of him, for that which wee owe vnto him, and thereby are induced to loue our neighbours for the loue of God.*

Charity is the scope of all Gods commandements. *Chrys.*

Charity delayed, is halfe lost,

Charity ransommeth vs from sinne, and deliuereth vs from death.

Charity increaseth faith, begetteth hope, and maketh vs at one with God.

As the body without the soule enioyeth no life, so all other vertues without charity

are

are cold and fruitleſſe.

Charity is a good and gracious eff: & of the ſoule, whereby mans heart hath no fancy to eſteeme any thing in this world, before the ſtudy to know God.

The charitable man is the true louer of God. *Seuerus.*

As the Sunne is to the world, and life to the body, ſo is charity to the heart.

Charity reſembleth fire, which inflameth all things it toucheth. *Eraſ.*

Charity in aduerſity is patient, in proſperity temperate, in paſſions ſtrong, in good works quicke, in temptations ſecure, in hoſpitality bountifull, amongſt her true chilren ioyfull, among her falſe friends patient.

Charity in midſt of iniuries is ſecure, in heart bountifull, in diſpleaſures meeke, in concealing euils innocent, in truth quiet, at others misfortune ſadde, in vertues ioyfull.

Charity in aduerſity fainteth not, becauſe it is patient, and reuengeth not iniuries, becauſe it is bountifull.

He that truly loueth, beleeueth and hopeth. *Aug.*

By

By charity one seeth the glorious light of God. *Aug.*

Hee alwayes hath to giue that is full of charity. *Ber.*

To loue with all the soule, is to loue wisely, to loue with all the strength, is manfully to suffer for truth; to loue with all our heart, is to prefer the loue of God before all things that flatter vs. *Aug.*

The measure in louing God, is to loue him without measure. *Ber.*

Charity is the way of man to God, and the way of God to man. *Aug.*

If any man waxe drunke with the loue of God, he is straightwaies apt and ready to all good; he laboureth and is not weary, he is weary and feeleth it not, the malicious mocke him, and hee perceiueth it not. *Ber.*

The loue of God hath power to transforme man into God.

Charity maketh a man absolute and perfect in all other vertues.

Neither the multitude of trauels, nor the antiquity of seruice, but the greatnes of charity increaseth the reward.

The nature of charity is to draw all things

things to it selfe, and to make them participate of it selfe. *Lactan.*

God is charity, what thing is more precious? and hee that dwelleth in charity, dwelleth in God, what thing is more secure? and God in him, what thing is more delectable?

There is no vertue perfit without loue, nor loue without charity.

Charity is neuer idle, but worketh for him it loueth.

The greatest argument of godly loue, is to loue what God loueth.

Charitable loue is vnder no rule, but is Lord of all lawes, and a boundlesse Emperour.

There is true charity, where two seueral bodies haue one vnited heart.

Of charity mixed with mockery, followeth the truth of infamy. *Pythag.*

Charity is the childe of faith, and the guide to euerlasting felicity.

All charity is loue, but not all loue charity. *Aug.*

The filthy effects of bribery, hinder exceedingly the works of charity. *Plato.*

Charity causeth men to forsake sinne, and

and embrace vertue.

Charity is a word vſed of many, and vnderſtood but of a few.

By charity with God, wee learne what is our duty towards man.

By charity, all men, eſpecially Chriſtians are linked and bound in conſcience to releeue one another.

It is the true property of a charitable minded man, louingly to inuite the poore, courteouſly to intreat them, and quickly to ſuffer them to depart.

A poore mā being in charity is rich, but a rich man without charity, is poore. *Aug.*

Charity and pride doth both feede the poore; the one to the praiſe and glory of God, the other, to get praiſe and glory amongſt men.

Tyrannorum vita eſt in qua nulla eſt charitas, nulla fides, nulla ſtabilis beneuolentia fiducia, omnia ſemper ſuſpecta & ſollicita ſunt. nullus locus amicitiæ.

Prata & arua, & pecudum greges diliguntur iſto modo, quòd fructus ex iis capiũtur, hominis charitas & amicitia gratuita.

Of Humilitie.

Defi. *Humilitie is a voluntary inclination of*

of the mind grounded vpon a perfect knowledge of our owne condition; a vertue by the which a man in the most true consideration of his inward qualities, maketh least account of himselfe.

HE that gathereth vertues without humility, casteth dust against the wind. *Greg.*

As *Demosthenes* being demanded what was the first precept of Eloquence, answered, to pronounce well; being asked what was the second, answered the like, and so to the third: so the precepts of religion, the first, second, and third, is humility.

It is no commendations to bee humble in aduersity, but in the midst of prosperity to beare a lowly saile, deserueth great praise.

Pride perceiuing humility to be honorable, desires oft-times to be couered with the cloake thereof; for feare lest appearing alwayes in his owne likenes hee should be little regarded. *Demost.*

The chiefe point of mans humility, consisteth in this, to subiect his will vnto the will of God.

Happy is that man, whose calling is great,

great and ſpirit humble.

The beſt armor of the minde is humility.

Humility for her excelling ſhould bee the ſiſter of true nobility. *Pontanus.*

Humility is more neceſſary then virginity. *Ber.*

There are three degrees of humility: the firſt of repentance, the ſecond, deſire of righteouſneſſe, the third, workes of mercy.

Pride wageth warre in the Kingdome of humility. *Greg.*

Humility onely is the repairer of decayed charity.

The eaſieſt way to dignity, is true humility.

True diſcretion is neuer purchaſed but by true humility.

When all vices in a manner decay in age, onely couetouſnes increaſeth. *Aug.*

Sith the Country which wee deſire to dwell in is high and heauenly, and the way thither, lowlines and humility, why then deſiring this Country, doe wee refuſe the way? *Aug.*

Of all vertuous works, the hardeſt is

to

to be humble.

Humility hath many times brought that to passe, which no other vertue nor reason could effect.

To the humble-minded man, God reuealeth the knowledge of his truth.

If thou desire to ascend where God the Father sitteth, thou must put on the humility which Christ the sonne teacheth.

The vertue of humility, is the onely repairer and restorer of decayed charity.

Humility teacheth a man how to rule his affections, and in all his actions to keep a meane.

The spirit of God delighteth to dwell in the heart of the humble man. *Eras.*

If thou intend to build any stately thing, thinke first vpon the foundation of humility.

As lowlinesse of heart maketh a man highly in fauour with God, so meekenesse of wordes maketh him to sinke into the hearts of men.

Humblenes of minde stirs vp affection, augments benevolence, supports good equity, and preserueth in safety the whole estate of a Country.

Men are not in any thing more like vnto their Maker, then in gentlenes and humility.

Charity and humility purchase immortality.

God dwelleth in heauē: if thou arrogārly lift vp thy selfe vnto him, he will flie from thee, but if thou humble thy selfe before him he will come downe to thee. *Aug.*

Humilitas animi sublimitas Christiani.

Tria sunt quæ radicat a nutriunt humilitatem; assiduitas subiectionis, consideratio propriæ fragilitatis, & consideratio rei melioris.

Of olde Age.

Defi. *Old age, the gift of heauen, is the long expence of many years, the exchange of sundry fortunes, and the schoole of experience.*

Sicknes and olde age, are the two crouches whereon life walketh to death arresting euery one to pay the debt which they owe vnto nature. *Theopom.*

It is a vaine thing for him that is old, to wish that he were yong againe.

It is a lamentable thing to bee old with feare, before a man come to be old by age.

A gray beard is a certaine signe of olde age, but not an assured tokē of a good wit.

Age

Age ought to keepe a ſtrait diet, or elſe will enſue a ſickly life.

Hoary haires are embaſſadors of great experience. *Chilo.*

As old folke are very ſuſpitious to miſtruſt euery thing: ſo are they likewiſe very credulous to beleeue any thing.

Youth neuer runneth well, but when age holdeth the bridle.

Age rather ſeeketh food for ſuſtenance, then followeth feaſts for ſurfets.

The benefit of old age is liberty. *Soph.*

When all things by time decay, knowledge by age increaſeth. *Ariſt.*

Old age enioyeth all things, and wanteth all things. *Democrit.*

In age wee ought to make more readineſſe to die then prouiſion to liue for the ſteele being ſpent, the knife cannot cut, the Sun being ſet, the day cannot tarry, the flower being falne, there is no hope of fruit, and olde age being once come, life cannot long endure. *Aurel.*

Thoſe that ſpend their youth without reſtraint, would leade their age without controlement.

Beware of old age, for it commeth not

alone. *Eurip.*

Euery age of man hath end, but olde age hath none. *Cicero*

In youth ſtudy to liue wel, in age to die well, for to die wel, is to die willingly. *Sen.*

Old men are yong mens preſidents.

An olde man hath more experience to make a perfect choice, then a young man skill in a happy chance.

Age directeth al his doings by wiſdome but youth doateth vpon his owne will.

Age hauing bought wit with paine and perill, fore-ſeeth dangers and eſcheweth them.

The difference betweene an olde man and a yong man is this; the one is followed as a friend to others, the other is eſchewed as an enemy to himſelfe.

The Brachmans and Gymnoſophiſts made a law, that none vnder the age of forty ſhould marrie without the conſent of their Seniors, leſt in their choice without skill, the man in proceſſe of time ſhould begin to loath, or the woman not to loue.

Old men are often enuied for their vertue, but yong men pitied for their vice.

Olde men by reaſon of their age, and weake

weakneſſe of their ſtrength, are ſubiect to ſundry imperfections, and moleſted with many diſeaſes. *Pacuuius.*

Gray haires oft-times are intangled with loue, but haileſſe youth intrapped with luſt.

Age is more to be honored for his wiſdom, thē youth cōmended for his beauty.

The mind of an old man is not mutable, his fancies are fixed, and his affections not fleeting, he chuſeth without intention to change, and neuer forſaketh his choice till death make challenge of his life.

The olde Cedar tree is leſſe ſhaken with the wind then the yong bramble, and age far more ſtaied in his affaires then youth.

O'de men are more meet to giue counſell. then fit to follow wars. *Bias.*

Though young men excell in ſtrength, yet old men exceed in ſtedfaſtnes.

Though all men are ſubiect to the ſuddaine ſtroke of death, yet o'de men in nature ſeeme neareſt to their graue.

Age is a crowne of glory when it is adorned with righteouſneſſe, but the dregs of diſhonour when it is mingled with miſcheife.

Honourable age consisteth not in the terme of yeares, neither is it measured by the date of mans daies: but by godly wisdome, and an vndefiled life.

Age is forgetfull, and gray haires are declining steps from strength.

Age is giuen to melancholy, and many yeeres are acquainted with many dumps.

Age speaketh by experience, and liketh by trial, but youth leaueth vnto wit, which is voyd of wisedome.

He that will not be aduised by age, shall be deceiued by youth.

Olde age is the fore-runner of death.

Age and time are two things which men may forethinke of, but neuer preuent.

Men of age feare and foresee that which youth neuer regardeth.

Olde folkes oft-times are more greedy of coyne, then carefull to keepe a good conscience.

Age may be allotted to gaze at beauties blossomes, but youth must clime the tree, and enioy the fruit.

Nature lendeth age authority, but gentlenesse of heart is the glory of all yeares.

Children are compared to the spring

tim

time, striplings to Sommer-season, yong-men to Autumne, and old men to winter.

An olde man ought to remember his age past, and to bethinke himselfe how he hath spent his time; if he find himselfe faulty, in neglecting such good deedes as hee might haue done, hee ought forthwith to bee carefull to spend the remainder of his life in liberality towards the poore.

Olde men are commonly couetous, because their getting dayes are past.

It is a great shame for an old man to be ignorant in the principles of Religion.

An old man ought to be reuerenced for his grauity, sooner then for his gray haires.

If yong men had knowledge, and olde men strength, the world would become a new paradise.

A man aged and wise, is worthy of double reuerence.

Infancy is but a foolish simplicity full of lamentations and harmes, as it were laide open to a maine Sea without a sterne.

Youth is an indiscreet heat, outragious, blind, heady, violent, and vaine.

Non est senectus (vt tu opinaris pater)
Onus grauissimum. sed impatientius
Qui fert, sibi ipse est author illius mali;
Patienter at qui sibi quietem comparat,
Dum dextere eius moribus se accommodat,
Nec ille solum detrahit molestiam,
Accersit aliquem sed voluptatem sibi.
Si nauigandum sit quatuor per dies,
De comeatu cura nobis maxima,
At si in senectutem quid licet comparare
Non instruemus nos eo viatico?

Of Death.

Desi. Death is taken three manner of waies: the first is the separation of the soule from the body, with the dissolution of the body, vntill the resurrection; the second is the death of sinne, sith hee is said to bee dead, which lieth sleeping in sinne; the third is eternall death, vnto which the wicked shall be condemned in the day of generall iudgement.

DEath is the law of nature, the tribute of the flesh, the remedy of euils, and the path either to heauenly felicity, or eternall misery. *Heraclit.*

Destiny may be deterred, but can neuer be preuented.

An honourable death is to be preferred before

before an infamous life.

That man is very simple, that dreadeth death, because he feareth thereby to be cut off from the pleasures of this life.

Death hath his roote from sin. *Aug.*

Death is the end of feare, and beginning of felicitie.

There is nothing more certaine then death, nor any thing more vncertaine then the houre of death.

No man dieth more willingly, then he that hath liued most honestly.

It is better to die well then to liue wantonly. *Socrates.*

Death it selfe is not so painefull, as the feare of death is vnpleasant.

Death is the end of all miseries, but infamy is the beginning of all sorrowes. *Plut.*

While men seeke to prolong their life, they are preuented by some sodaine death.

While we thinke to flie death, we most earnestly follow death.

What is he that being lustie and yong in the morning, can promise himselfe life vntill the euening?

Many men desire death in their misery,

that

that cannot abide his presence in the time of their prosperitie.

An euill death putteth great doubt of a good life, and a good death partly excuseth an euill life.

The death of euill men, is the safety of good men liuing. *Cicero.*

He that euery houre feareth death, can neuer be possessed of a quiet conscience.

Nothing is more like to death then sleepe, who is deaths elder brother. *Cicer.*

There is nothing more common then sodaine death; which being considered by the great Philosopher *Demonax*, he therefore warned the Emperour *Adrian*, and such other as liued at their pleasure and ease, in no wise to forget, how in euery short moment they should bee no more.

Death deadly woundeth, without either dread or dalliance.

Sith death is a thing that cannot be auoided, it ought of all men the lesse to be feared

By the same way that life goeth, death commeth. *Aurel.*

Nature hath giuen no better thing then death,

death. *Plinie.*

The most profitable thing for the world, is the death of couetous and euill people.

Death is common to all persons, though to some one way, and to some another.

If we liue to die, then we die to liue.

All things haue an end by death, saue onely death, whose end is vnknowne.

Death is metaphorically called the end of all flesh. *Arist.*

The last curer of diseases is death.

Death despiseth all riches and glory, and ruleth ouer all estates alike. *Boetius.*

None neede to feare death, saue those that haue committed so much iniquity, as after death deserueth damnation. *Socrat.*

Wisdome maketh men to despise death, it ought therefore of all men to be imbraced as the best remedie against the feare of death. *Hermes.*

So liue and hope, as if thou wouldest die immediately. *Plin.*

Non deterret sapientem mors, quæ propter incertos casus quotidie imminet & propter breuitatem vitæ nunquam longè potest abesse.

Tria sunt genera mortis, vna mors est peccati, vt anima quæ peccat morte morietur, altera

mystica

myſtica, quãdo quis peccato moritur et deovi-uit: tertia qua curſu vitæ huius explemus. Au.

Of Time.

Defi. *Time is a ſecret and ſpeedy conſumer of houres and ſeaſons, older then any thing but the firſt, and both the bringer forth and waſter of whatſoeuer is in this world.*

THere is no ſore which in time may not be ſalued, no care which cannot be cured, fire ſo great which may not be quenched, no loue, liking, fancy or affection, which in time may not either be repreſſed or redreſſed.

Time is the perfit Herald of truth. *Cicero.*

Time is the beſt Orator to a reſolute minde.

Daily actions are meaſured by preſent behauiour.

Time is the herald that beſt imblazoneth the conceits of the mind.

Time is the ſweete Phyſition, that alloweth a remedie for euery miſhap.

Time is the Father of mutability. *Solon.*

Time ſpent without profit, bringeth repentance, and occaſion let ſlip when it might be taken, is counted prodigality.

There

There is nothing among men so entirely beloued, but it may in time be disliked, nothing so healthful, but it may be diseased, nothing so strong but it may be broken, neither any thing so well kept, but it may be corrupted.

Truth is the daughter of Time, and there is nothing so secret, but the date of many daies will reueale it.

In time the ignorant may become learned the foolish may be made wise, and the most wilde and wanton may be brought to be a modest Matron. *Bias.*

The happier our time is, the shorter while it lasteth. *Plinie.*

Say not that the time that our fore-fathers liued in, was better then this present age. Vertue and good life make good daies, but abundance of vice corrupteth the time. *Ierom.*

Nothing is more precious then time, yet nothing lesse esteemed of. *Bern.*

As oyle, though it be moist, quencheth not fire, so time, though neuer so long, is no sure couert for sinne.

As a sparkle raked vp in cinders, will at last begin to glow and manifest flame, so treachery

treachery hid in ſilence, and obſcured by time, will at length breake forth, and crie for reuenge.

Whatſoeuer villanie the heart doth thinke, and the hand effect, in proceſſe of time the worme of conſcience will bewray.

Time draweth wrinkles in a faire face, but addeth freſh colours to a freſh friend.

Things paſt, may be repented, but not recalled. *Liuius.*

A certaine Philoſopher being demanded what was the firſt thing needfull to win the loue of a woman? anſwered, opportunitie: being asked what was the ſecond, he anſwered, opportunitie; and being demanded what was the third, he ſtill anſwered, opportunitie.

Delaies oftentimes bring to paſſe, that he which ſhould haue died, doth kill him which ſhould haue liued. *Clem. Alex.*

Procraſtination in perill, is the mother of enſuing miſery.

Time and patience teacheth all men to liue content.

Take time in thy choice, and be circumſpect in making thy match, for nothing

ſo

ſo ſoone gluttes the ſtomacke as ſweete meate, nor ſooner filles the eye, then beautie.

Opportunities neglected, are manifeſt tokens of folly.

Time limiteth an end to the greateſt ſorrowe.

Actions meaſured by time, ſeldome proue bitter by repentance.

Reaſon oft-times deſireth execution of a thing which time will not ſuffer to bee done, not for that it is not iuſt, but becauſe it is not followed.

Many matters are brought to a good end in time, that cannot preſently bee remedied with reaſon.

Time is lifes beſt counſeller. *Antiſt.*

Time is the beſt gouernour of counſels.

Time trieth what a man is: for no man is ſo deepe a diſſembler, but that at one time or other he ſhall be eaſily perceiued.

Time is the inuenter of nouelties, and a certaine regiſter of things ancient. *Mar. Ant.*

Time maketh ſome to bee men, which haue but childiſh conditions.

Times daily alter, and mens mindes doe

often

often change.

A little benefit is a great profit, if it be bestowed in due time. *Curtius.*

Time is so swift of foote, that being once past, he can neuer be ouer taken.

The fore-locks of Time, are the deciders of many doubts.

Time in his swift pace mocketh men for their slowneſſe.

Non eſt crede mihi ſapientis dicere, viuam,
Sera nimis vita eſt, craſtina, viue hodie.
Omnia tempus edax depaſcitur, omnia carpit:
Omnia ſede mouet, nec ſinit eſſe diu.

Of the World.

Deſi. *This word World, called in Greeke* Kosmos, *ſignifieth as much as ornament, or a well-diſpoſed order of things.*

HE that cleaueth to the cuſtomes of the world, forſaketh God.

Cicero and the Stoicks were of opinion, that the world was wiſely gouerned by the gods, who haue care of mortal things.

The world is vaine, and worldly ioyes doe fade, but heauen alone for godly minds is made.

He that truſteth to the world, is ſure to be deceiued. *Archim.*

The

The disordinate desire of the goods of this world, begetteth selfe-loue.

Our honours, and our bodily delights are worldly poysons to infect our soules.

The world seduceth the eye with varietie of obiectes; the sent with sweete confections; the tast with delicious dainties, the touch with soft flesh, precious clothings, and all the inuentions of vanity.

He that mortifieth his naturall passions, is seldome ouercome with worldly impressions. *Greg.*

No man that loueth the world, can keepe a good conscience long vncorrupted.

The worldly man burneth in heate of fire, is rauished with the thought of reuēge, inraged with the desire of dignity; briefely, neuer his owne, till he leaue the world.

This world, though neuer so well beloued, cannot last alwaies.

This world is the chain which fettereth men to the diuell, but repentance is the hand which lifteth men vp to God.

This world is but the pleasure of an houre, and the sorrow of many daies. *Pla.*

The world is an enemy to those whom it hath made happy. *Aug.*

The world is our prison, and to liue to the world, is the life of death.

The delights of this world are like bubbles in the water, which are soone raised, and sodainly laid.

The world hateth contemplation, because contemplation discouereth the treasons and deceits of the world. *Eras.*

We may vse the world, but if we delight in it, we breake the loue we should beare to him that created it.

Man hath neuer perfit rest or ioy in this world, neither possesseth he alwaies his owne desire.

He that loueth the world, hath incessant trauell, but he that hateth it, hath rest.

The world hath so many sundrie changes in her vanity, that she leadeth all men wandering in vnstedfastnesse.

He which seeketh pleasures from the world followeth a shadow, which when he thinketh he is surest of, it vanisheth away, and turneth to nothing. *Socrates.*

The world, the flesh, and the diuell, are three enemies that continually fight against vs, and we haue great neede to defend vs from them.

The

The vanities of this world, bewitch the mindes of many men.

God created this world, a place of pleasure and reward; wherefore such as suffer in it aduersitie, shall in another world bee recompenced with ioy. *Hermes.*

He which delighteth in this world, must either lacke what he desireth, or else lose what he hath wonne, with great paine.

He that is enamored of the world, is like one that entereth into the Sea; for if hee escape perils, men will say he is fortunate, but if he perish, they will say, he is wilfully deceiued.

He that fixeth his minde wholly vpon the world, loseth his soule; but hee that desireth the safety of his soule, little or nothing regardeth the world.

After the old Chaos was brought into forme, the Poets faine that the world was diuided into foure ages; the first was the golden age, the second was the siluer age, the third, the brazen age, and the fourth, the yron age; all which may be more largely read of in the first booke of *Ouids* Metamorphosis.

The world in the foure ages thereof,

may bee compared vnto the foure ſeaſons of the y are, the firſt reſembling the ſpring time, the ſecond ſommer, the third Autumne, and the fourth Winter. *Perdicas.*

He that yeeldeth himſelfe to the world, ought to diſpoſe himſelfe to three things which he cannot auoid: Firſt to pouertie, for hee ſhall neuer attaine to the riches that hee deſireth; Secondly, to ſuffer great paine and trouble; Thirdly, to much buſineſſe without expedition. *Solon.*

Mundus regitur numine deorũ, eſtque quaſi communis vrbs & ciuitas omnium. Cice.

Mundus magnus homo, homo parvus mundus eſſe dicitur.

Of Beginning.

Defi. *Beginning is the firſt appearance of any thing, and there can be nothing without beginning but only that Almighty power, which firſt created all things of nothing.*

EVill beginnings haue moſt commonly wretched endings.

In euery thing the greateſt beautie is to make the beginning plauſible and good.

It is better in the beginning to preuent, then in the exigent to worke reuenge.

That

That thing neuer seemeth false that doth begin with truth.

The preface in the beginning makes the whole booke the better to bee conceiued.

Nature is counted the beginning of all things, death the end *Quintil.*

To begin in truth, & continue in goodnesse, is to get praise on earth, and glory in heauen.

The beginning of superstition, was the subtiltie of Sathan; the beginning of true religion, the seruice of God.

There is nothing wisely begunne, if the end be not prouidently thought vpon.

Infants beginne life with teares, continue it with trauels, and end it with impatience.

A foolish man beginneth many things, and endeth nothing.

The beginning of things is in our owne power, but the end thereof resteth at Gods disposing. *Stobæus.*

Neuer attempt any wicked beginning in hope of a good ending.

The most glorious and mighty beginner, is God, who in the beginning created the world of nothing.

Small faults, not hindered in the beginning, amount to mightie errors ere they be ended.

A worke well begunne is halfe ended. *Plato.*

In all works the beginning is the chiefest, and the end most hardest to attaine.

The beginning, the meane, and the end, is a legacy which euery one enioyeth.

Sodaine changes haue no beginning.

Nothing is more ancient then beginning.

That which is betweene the beginning and the end is short. *Greg.*

The feare of God is the beginning of wisedome. *Sirach.*

The beginnings of all things are small, but gather strength in continuance.

The beginning once knowne, with more ease the event is vnderstood.

Begin nothing before thou first call for the helpe of God; for God whose power is in all things, giueth most prosperous furtherance and happy successe, vnto all such acts as we do begin in his name.

Take good aduisement ere thou begin any thing, but being once begon, be carefull

full ſpeedily to diſpatch it.

Hee that preuenteth an euill before it begin, hath more cauſe to reioyce then to repent.

Take good heede at the beginning to what thou granteſt, for after one inconuenience another will follow.

Begin to end, and ending, ſo begin,
As entrance to good life, be end of ſin.
Principijs obſta. ſero medicina paratur,
Cum mala per longas conualuere moras.
Principij nulla eſt origo, nam ex principio oriuntur omnia, ipſum autem nulla ex re alia naſci poteſt.

Of Ending.

Deſi. *The end is that whereto all things are created by God, which is the glory of his name, and ſaluation of his elect, albeit the order which he obſerueth, the cauſe, reaſon, and neceſsitie of them, are hid in his ſecrete counſell, and cannot be comprehended by the ſenſe of man.*

THe end of the world is a good mans meditation; for by thinking thereon he preuenteth ſinne. *Baſil.*

The end of trouble bringeth ioy, and the end of a good life euerlaſting felicity.

What thing soeuer in this world hath a beginning, must certainely in this world hath also an ending.

The last day hath not the least distresse.

Felicity is the end & aime of our worldly actions, which may in this life be described in shadowes, but neuer truly attained but in heauen onely.

Nothing is done, but it is done to some end. *Arist.*

The end of labour is rest, and the end of foolish loue repentance.

The end is not only the last, but the best of euery thing. *Arist.*

The end of euery thing is doubtful. *Ouid.*

The end of warre is a iust Iudge. *Liuius.*

As there is no end of the ioies of the blessed, so there is no end of the torments of the wicked. *Greg.*

The end we hope for is euer lesse then our hopes.

What was doubtfull in the beginning, is made certaine by the end thereof.

Seeing the euent of things do not answer to our wils, we ought to apply our wils to the end of them. *Arist.*

The end of a dissolute life, is most commonly

monly a desperate death. *Bion.*

Our life is giuen to vse & to possesse, but the end is most vncertaine and doubtfull.

The end of sorrow is the beginning of ioy.

At the end of the worke, the cunning of the work-man is made manifest.

Good respect to the end preserueth both body and soule in safety.

Before any fact be by man committed, the end thereof is first in cogitation.

Many things seeme good in the beginning, which proue bad in the end.

Exitus acta probat, careat successibꝰ opto
Quisquis ab euentu facta notanda putat.
Multa laudantur in principio, sed quia ad finem perseuerat, beatus est.

Of Day, or Light.

Defi. *The word* Dies, *which signifieth a day, is so called,* quod sit diuini operis, *it is Gods faire creature and the cheereful comfort of man, who by his word made the light thereof to beautifie it to the worlds end.*

THose children which are borne betweene the foure and twenty houres of midnight, and midnight, with the Romanes are said to be borne in one day.

Numa

Numa Pompilius, as he diuided the yeare into moneths, so hee diuided the moneth into dayes, and called them *Festos*, *profestos*, and *Intercisos*, the first dedicated to the Gods, the next to men for dispatching of their busines; the last, as common for their Gods as men.

A day naturall hath twenty and foure houres, a day artificiall hath twelue houres.

The day beginneth with the Ægyptians at Sun setting, and with the Persians at the Sun-rising.

The Athenians count all the time from the setting of the Sun, to the setting of the Sun againe, but one day.

The Babylonians count their day from the Sun-rising in the morning, til the Sun-rising the next day.

The Vmbrians, an ancient people in Italy, account their day from Noone-tide, till Noone-tide the next day following.

The wicked and euill liuing man, loueth darknesse, and hateth the light.

One day taketh from vs the credit that another hath giuen vs, and the last must make reckoning of all the rest past.

By

By daily experience we waxe wiser and wiser.

He that refuseth to amend his life to day, may happen to be dead ere to morrow.

Let no day bee spent without some remembrance how thou hast bestowed thy time.

Vespasian thought that day lost, wherein he had not gotten a friend.

Of all numbers, we cannot skil to number our daies: we can number our sheepe, our oxen, and our coyne, but wee thinke our dayes are infinite, and therefore wee cannot number them.

One day the valiant brood
Of *Fabius* sent to fight,
Thus sent one day,
Did see them nobly dead ere night.

The Romanes called Iupiter *Diespiter*, which signifieth the father of the day, or light.

Light is sometimes taken for day, and darknes for night.

No day commeth to man, wherein hee hath not some cause of sorrow. *Quintil.*

The entrance of adolescency is the end of infancy, mans estate the death of youth, and

and the morrow-daies birth, the ouerthrow of this daies pride.

Light is the Queeene of the eyes. *Aug.*

GOD in the beginning made two great lights, one for the day, another for the night.

Day is the image of life, night of death.

The pleasure of the day. is the Sun, called of the Philosophers the golden eye, and heart of heauen.

The light of learning, is the day of the minde. *Aug.*

Euery day that passeth is not to bee thought as the last, but that it may bee the last. *Senec.*

The Sunne melteth waxe, and hardneth clay.

Abbreuiare dies poteris, producere nunquã,
Abbreuiare tuũ est, sed prolõgare tonantis.
Optima quæq; dies miseris mortalibus aui
Prima fugit; subeũt morbi tristisq; senectꝰ
Et labor, & duræ rapit inclementia mortis.

Of Night.

Defi. *Night or darkenesse is the time of rest and peace after labors, being cõmonly that part of the day naturall, in which the Sun is hidden from vs, cheering the Antipodes.*

THE

THE longer the night is in comming, the more it is desired of the oppressed, yet no sooner seene then wisht to bee departing.

Night is the benefit of nature, and made for mans rest. *Livius.*

Suspition and feare are nights companions.

Darkenesse is not euill, but in comparison of the light. *Aug.*

Euery light hath his shadow, and euery shadow of night a succeeding morning.

The darknesse of our vertues, and not of our eyes is to be feared. *Aug.*

It is not darknesse, but absence of the light that maketh night,

Darknesse cannot be seene. *Aug.*

The breath wee breath in the morning, is often stopt and vanished before night.

Night followeth day, as a shadow followeth a body. *Arist.*

This our life is as it were night.

Night is more comfortable to the miserable then the day.

Night which is the nurse of ease, is the mother of vnquiet thoughts.

Night

Night which is all silence, heares all the complaints of the afflicted.

The deeds of the night are loathsome to the day, neither hath light to doe with darkenesse.

Night is wars enemy; yet it is the only finder out of the martiall stratagems.

A darke night, and a deadly resolution, begets cause of the dayes lamentation.

Night is the cloke to cover sinne, and the armour of the vniust man. *Theophr.*

Night begets rest, and rest is the refreshing of tired spirits.

What euer is ouer-wearied by the daies exercise, is as it were new borne by the nights rest and quiet. *Tully.*

Night and sin hold affinity, and ioyntly ayde each other.

It is impossible to weare out the day in trauaile, if some part of the night bee not spent in rest.

Vt ingulēt homines surgūt de nocte latrones
Vt te ipsū serues non expergiscere? Horati.

Interiores tenebræ cæcitas mentis, exteriores infernus.

Of Wickednes.

Defi. *Wickednesse is any sinne, vice or euill, com-*

committed or imagined in the whole course of our lines, and the meane by which we lose Gods fauour, and expose our selues to the danger of hell fire.

THe prosperity of euill men is the calamity of the good.

When wicked men reioyce, it is a signe of some tempest approching.

It is the corruption of the good to keep company with the euill.

Reioyce as often as thou art despised of euil men, and perswade thy selfe that their euil opinion of thee is most perfit praise.

Ill men are more hasty, then good men be forward, in prosecuting their purpose.

Hee that worketh wickednesse by another, is guilty of the fact committed himselfe. *Bias.*

It is better to destroy the wickednes it selfe then the wicked man.

Vnexperienced euils doe hurt most.

The remembrance of euill things is to be obserued by the contemplation of good matters.

Philip K. of Macedon, assembled together the most wicked persons, and furtherest from correction of all his subiects, and put them

them into a Towne which hee builded of purpose, calling it *Penetropolis*, the Citty of wicked persons.

Continuance of euill doth in it selfe increase euill. S.P.S.

A wicked life is the death of the soule. *Chrys.*

Who can be more vnfortunate then he which of necessity will needs be euill?

Whosoeuer hee bee that spareth to punish the wicked doth thereby much harme to the good. *Anachar.*

It is a praise to the godly, to be dispraised of the wicked, and it is likewise a dispraise to be praised of them.

Sinne blindeth the eyes of the wicked, but punishments open them. *Greg.*

The wicked man is daily drawne to punishment, and is ignorant thereof.

The minde of an ill disposed person, is more vnstable then the superficies of the water.

When wicked men be in the midst of all their iollity, then some misfortune comes knocking at the doore.

When the euill man would seeme to be good, then is he worst of all.

He

He is euill, that doth willingly associate himselfe with wicked men.

Wicked men are the Diuels shadowes.

Vertue is health, but vice is sickneſſe. *Plato.*

The wicked man attempteth things impossible. *Arist.*

The wicked man is euer in feare. *Plato.*

He wrongeth the good that spareth the wicked.

A good sentence proceeding from a wicked mans mouth, loseth his grace.

The progeny of the wicked, although it be not wholly infected, yet it will sauor some-thing of the fathers filthines.

As vertue is a garment of honour, so wickednesse is a robe of shame.

Curſed is that man, that knoweth not to be a man, but by his wickednes is farre otherwise then he should be.

Hee that intendeth not to doe good, should refraine from doing euill; but it is counted euill if wee refraine to doe good.

Purifie thine owne wickednesse, then prate of others sinnes.

The wicked man, in a monstrous kind of pride neuer heard of before, glorieth

and boasteth of his euill deeds.

When a man doth subiect himselfe to the wicked affections of his owne minde, hee doth weaken and cut in sunder the strings of vnderstanding. *Cicero.*

Wicked counsell is most hurtfull to the giuer.

In good things, nothing is either wanting or superfluous; which made the Pythagorians say, that wickednes could not be comprehended, but godlines might.

The waies to wickednesse are many, plaine, and common, but to goodnes are not many, but one, and that same is hard to find, because it is but little troden.

Non ob ea solum incommoda quæ eueniũt improbis fugienda est improbitas: sed multo etiã magis, quòd cuius in animo versatur nũquã sint eũ respirare, nunquam acquiescere.

Si impietas improbè molita quippiam est, quamuis occulte fecerit, nunquam tamen cõfidet id fore semper occultum; plerumq; enim improborum facta primó suspicio insequitur: deinde sermo atq; fama: tum accusatorum index, multi etiam se iudicant. Cic.

Of Infamie.

Defi. *Infamie is the liuerie of bad deserts in this*

this world, and that which for our malignities and euill doings staineth our names, and our successions with a perpetuall disgrace, through the report of our misdeeds and vniust attempts.

SHame and dishonour are the greatest preuenters of mishap.

Infamy galleth vnto death, and liueth after death.

Infamy and shame are inseparable sequels of adultery.

That man is very wicked and vnhappy, whose life the people lament, and at whose death they reioice. *Solon.*

There is no greater infamy then to bee lauish in promise, & slacke in performance.

Begging is a shamefull course, and to steale is a great blot of dishonor.

He that hath borne saile in the tempest of shame, may euer after make a sporte of the shipwracke of his good name.

Infamy is so deepe a colour, that it will hardly be washed off with obliuion.

Such as seeke to climbe by priuy sinne, shall fall with open shame.

They that couet to swim in vice, shall sincke in vanity. *Crates.*

Greater is the ſhame to be accounted an harlot, then the praiſe to be eſteemed amiable.

The infamy of man is immortall. *Plau.*

It were great infamy to the perſon, and no ſmall offence to the Common-weale, to behold a man baſely toyling that deſerueth to gouerne, and to ſee him gouerne, that deſerueth to goe to plow.

Shame is the end of treachery, and diſhonour euer fore-runs repentance.

What is once ſpotted with infamy, can hardly be worne out with time *Aurel*

When the ſtring is broken, it is hard to hit the white; and when a mans credit is called in queſtion, perſwaſions can little preuaile.

An honourable man ſhould neuer die, and a infamous man deſerueth not to liue.

The infamous man is only miſerable, for good men will not beleeue him, bad will not obey him, no man accompany him, and few befriend him.

As beauty adorneth wealth, maintaineth honour and countenance; ſo infamy woundeth all.

The occaſions and greatnes of infam

ar

are better vntried then knowne.

The tongue is the readieſt inſtrument of detraction and ſlander.

Euery inferior doth account that thing infamous, wherein hee ſeeth his Superiour offend.

It is infamy to ſeeke praiſe by counterfeit vertue.

It is infamy to diſpraiſe him that deſerueth wel becauſe he is poore, and to commend the vnworthy becauſe he is rich.

He that by infamy ſlandereth his friend, is moſt monſtrous.

To bee praiſed of wicked men, is as great infamy as to bee praiſed for wicked doing.

Pride is the cauſe of hatred, and ſloth of infamy.

The life of a noted infamous man is death.

Cicero inueying againſt *Catiline*, ſaith, Thy naughty and infamous life hath ſo obſcured the glory of thy predeceſſors, that although they haue beene famous, yet by thee they will come to obliuion.

If a mans good name bee not polluted, although he haue nothing elſe, yet it ſtands

ſtands him in more ſtead then the poſſeſſion very great riches.

Emori preſtat per virtutem, quam per dedecus vivere. Cic.

Quis honorem, quis gloriam, quis laudem, quis vllum decus tam vnquam expetit, quam vt ignominiam, infamiam, contumeliam, dedecus fugiat? Cic.

Of Diſhoneſty.

Defi. *Diſhoneſty is an act which ingendereth it own torment from the very inſtant wherein it is committed; and with the continuall remembrance thereof, filleth the ſoule of the malefactor with ſhame and confuſion.*

HE that is diſpoſed to miſchiefes, will neuer want occaſions.

Diſhoneſty ruinates both fame and fortune.

Shame is the hand-maid to diſhoneſt attempts. *Crates.*

The inſatiate appetite of gluttony, doth obſcure the interior vertues of the mind.

He that feares not the halter, will hardly become true, and they that care not for ſuſpects are ſeldome honeſt.

It is a diſhoneſt victory that is gotten by the ſpoile of a mans own Country. *Cicero.*

There

There neuer riſeth contention in a Common-wealth, but by ſuch men as would liue without all honeſt order.

The euill inclination of men, may for a time be diſſembled, but being once at liberty, they cannot cloake it.

Many times the wicked beare enuy vnto the good, not becauſe the vertuous ſuffer them to do well, but for that they will not conſent with them to doe euill.

Many be ſo malicious and peruerſe, that they take more delight to do euil to others, then to receiue a benefit vnto themſelues.

If he be euill that giueth euill counſell, more vile is he that executeth the ſame.

Nothing is profitable which is diſhoneſt. *Tully.*

Then is miſchief at the full ripenes, when as diſhoneſt things bee not onely delightfull in hearing, but alſo moſt pleaſant in practiſe; and there is no remedy to bee hoped for, where common vices are counted vertues.

A man giuen to diſhoneſty, can neither be friend to himſelfe, nor truſty to another.

The ouerthrow of a Common-wealth

is the dishonesty of the Rulers.

Dishonesty is the Serpent of the soule, which spoyleth men of their ornaments and heauenly apparell.

All things are tolerable, saue those things which are dishonest.

Calistes the harlot said she excelled *Socrates*, because that when shee was disposed she could draw his Auditors from him; No maruaile, saith hee, for thou allurest them to dishonesty, to which the way is readie, but I exhort them to vertue, whose way is hard to find.

Honesty is ioyned with misery, dishonesty with all kind of worldly felicity; but the misery which wee suffer for honesty, shalbe turned to euerlasting comfort; and that felicity gotten by dishonesty shal bee changed into perpetual torment.

Sæpè diespiter neglectus
Incesto addidit integrum
Raro antecedentem scelestum.
Deserunt pede pœna claudo. Horatius.

Discè bonas artes, monco Romana iuuentus:
Sit procul omne nefas, vt ameris amabilis e-
sto.

Of vices in generall.

Defi. *Vice is an inequalitie & iarring of mã-*
ners,

uers proceeding from mans naturall inclination, to pleasure and naughty desires.

A Man seldome repenteth his silence, but he is often sorrowfull for his hastie speeches.

He that is rooted in sinne, will hardly be by good counsell reformed.

Who doubts of God with *Protagoras*, is an infidell, who denieth God with *Diagoras*, is an epicure and a diuell.

Consent and sin are both of one kind.

Vice is the habitude of sinne, but sinne is the act of the habitude.

He that pampers his flesh, doth nourish many wormes. *Demonax*.

Excessiue sleep is found the bodies foe.

Lust bringeth short life, prodigalitie wretched life, and perseueraance in sinne eternall damnation.

As by nature some men are more inclined to sickneſſe then other some, so one mans mind is more prone then anothers to all vnrighteousneſſe.

The sicknes of our age is auarice, the errors of our youth inconstancy. *Theopom.*

A most horrible and damnable offence is that to bee iudged, whose reuenge belongeth

longeth vnto God. *Aug.*

Craft putteth on him the habite of policie, malice the shape of courage, rashnesse the title of valour, leaudnesse the image of pleasure; thus dissembled vices seeme great vertues.

Where Elders are dissolute and past grauity, there the yonger sort are shamelesse, and past grace.

Euery vice fighteth against nature.

Vice ruleth where gold raigneth. *Greg.*

Wee ought not to hate the man, but his vices. *August.*

There are more vices then vertues. *Greg.*

Riches gotten with craft, are commonly lost with shame.

Folly in youth, and negligence in age, breeds at length woe to both; the one ending in sorrowfull griefe, the other in lamentable miserie.

Where youth is void of exercise, there age is void of honestie.

Flattery and soothing great men in their humours, getteth more coyne then true speeches can get credite. *Bias.*

Faire faces haue gotten foule vices, straight personages crooked manners, and

good

good complexions, bad conditions.

A merry mind doth commonly shew a gentle nature, where a sower countenance is a manifest signe of a froward disposition.

Sobriety without sullennesse is commendable, and mirth with modesty delectable.

Euery vice hath a cloake, and creepeth in vnder the name of vertue.

We ought to haue an especiall care, lest those vices deceiue vs which beare a shew of vertue.

Craft oft-times accompanieth policy, too much austeritie temperance, pride a resolute minde, prodigalitie liberalitie, fortitude temeritie, and religion superstition.

What nation doth not loue gentlenesse, thankfulnesse, and other commendable parts in a man? Contrarily, who doth not hate a proud, disdainfull, vnhonest, and vnthankfull person?

Cum fateamur satis magnã vim esse in vitijs ad miseram vitam, fatendum est etiam eandẽ vim in virtute esse ad beatam vitam: contrariorũ enim contraria sunt consequẽtia.

Qui voluptatibus ducuntur, & se vitiorum illecebris & cupiditatũ lenocinijs dediderunt, missas

missos faciant honores. nec attingant rempublicam. patiantur viros fortes labore, se otio suo perfrui. Cicero.

Of Ingratitude.

Defi. *Ingratitude is that which maketh men impudent, so that they dare ioyne together to hurt those which haue beene their best friends. and them to whom they are bound, both by bloud, nature, and benefits.*

INgratitude challengeth reuenge by custome, and is a vice most hatefull both before God and man.

Ingratitude for great benefits maketh men to despaire of recompence, and of faithfull friends causeth them to become mortall foes.

Impudency is the companion of that monster ingratitude. *Stobæus.*

He is vnthankfull, that being pardoned sinneth againe.

There can be no greater iniury offered to a free mind and a bashfull face, then to be called vnthankfull; sith such reproches sinke most deeply into the reputation of honour.

Ingratitude springeth either from couetousnesse or suspect. *Theophr.*

It

It is a ſhameleſſe and vnthankfull part, alwaies to craue, and neuer to giue. *Mar.*

Princes rewarding nothing, purchaſe nothing; and deſert being neglected, courage will be vnwilling to attempt.

Benefits well beſtowed eſtabliſh a kingdome, but ſeruice vnrewarded weakeneth it. *Archim.*

The nature of man is ambitious, vnthankfull, ſuſpectfull, not knowing rightly how to vſe his friends, or with what regard to recompence his well-willers for their benefits beſtowed.

Tis better to be borne fooliſh, then to vnderſtand how to be vnthankfull.

Ingratitude loſeth all things in himſelfe in forgetting all duties to his friend.

To doe good to an vnthankfull bodie, is to ſow corne on the ſand.

Two contraries giue light one to the other, and ingratitude and thankfulnes are beſt diſcerned one by the other.

There is no affection among men ſo firmely placed, but through vnthankefull dealing it may be changed to hatred. *Bias.*

Two heads vpon one bodie, is a monſtrous ſight, but one vnthankfull heart in a boſome

boſome, is more odious to behold. *Bias.*

There cannot be a greater occaſion of hatred, then to repay good turnes with vnthankfull dealing.

An vngratefull Common-wealth which hath baniſhed men of true deſert, finding their hinderance by their abſence, too late repenteth. *Lactan.*

Nothing waxeth ſooner old, then a good turne or benefit. *Diog.*

An vnthankfull man is compared to a veſſell bored full of holes. *Lucianus.*

Old kindneſſe ſleepeth, and all men are vnthankfull. *Pyndarus.*

The vngratefull man through his impudency, is driuen to all villany & miſchiefe, and maketh himſelfe a ſlaue. *Xenophon.*

Plato called *Ariſtotle* a Mule for his ingratitude. *Æliarus.*

The vnthankfull man hath euer beene accounted a more dangerous buyer then the debtor. *Cognet.*

The vngratefull man, is of worſe condition then the ſerpent, which hath venome to annoy others, but not himſelfe.

This better neuer to receiue a benefit, then to be vnthankfull for it.

Thank-

Thankfulneſſe doth conſiſt in truth and iuſtice, truth doth acknowledge what is receiued, and iuſtice doth render one good turne for another *Stobæus.*

He is vnthankfull with whom a benefit periſheth, he is more vngratefull which will forget the ſame, but hee is moſt vnthankfull, that rendereth euill for the good he hath receiued. *Bias.*

He which receiueth a benefit, ſhould not onely remember, but requite the ſame liberally and fruitfully, according to the nature of the earth, which rendereth more fruite then it receiueth ſeed. *Quint.*

The Egyptians, of all vices moſt abhorred ingratitude, in which, as *Tully* ſaith, all wickedneſſe is contained.

If we be naturally inclined to do good to them of whom we conceiue goodhope: how much more are we bound to thoſe, at whoſe hands we haue already receiued a good turne. *Seneca.*

Thou canſt not call a man by a worſe name thē to ſay he is an vnthankful perſon. *Plutarch* interpreteth *Pythagoras Symbol* of not receiuing of ſwallowes, that a man ought to ſhunne vnthankfull people.

Xeno-

Xenophon among the praiſes which hee gaue vnto *Ageſilaus*, reputed it a part of iniuſtice, not onely, not to acknowledge a good turne, but alſo, if more be not rendred then hath beene receiued.

Whoſoeuer receiueth a benefit, ſelleth his owne liberty, as who would ſay, that hee made himſelfe ſubiect to render the like.

The lawes of Athens, Perſia, and Macedonia, condemned the vnthankfull perſon to death.

Lycurgus eſteemed it a moſt monſtrous ingratitude, not to acknowledge a benefit.

In the old time, liberties and franchiſes for ingratitude were reuoked.

An vngratefull perſon cannot be of a noble mind, nor yet iuſt. *Socra.*

A man ought to remember himſelfe, how often hee hath receiued curteſie and pleaſure.

Euery gentle nature quickly pardoneth all iniuries except ingratitude, which it hardly forgetteth.

Ingratitude was the cauſe of the ſinne and death of man.

No

No mans life is voyde of ingratitude.

The life of the ignorant is vnthankefull, wauering, and vnstayed in thinges present through the desire of thinges to come. *Seneca.*

Impudencie and ingratitude are companions.

All humane things grow old, and come to the end of their time, except ingratitude, for the greater the increase of mortall men is, the more doth ingratitude augment. *Plato.*

We shall auoid this shamefull vice ingratitude, if we esteeme the benefit which we receiue of another greater then it is, and contrariwise repute that lesse then it is which we giue.

The vnworthier he is that receiueth the benefite, the more is he to be commended from whom it commeth.

Est aliqua ingrato meritum exprobrare voluptas.

Ingratus qui beneficium accepisse se negat quod accepit, ingratus, qui id dissimulat, rursum ingratus, qui non reddit: at omnium ingratissimus est, qui oblitus est.

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Of Pride.

Defi. *Pride is an vnreasonable desire to enioy honours, estates, and great places : it is a vice of excesse, and contrary to modestie, which is a part of temperance.*

HEe that bruseth the Oliue tree with hard yron, fretteth out no oyle, but water; and hee that pricketh a proude heart with perswasions, draweth out onely hate and enuie.

It is impossible that to a man of much pride fortune should be too long friendly.

It chanceth often-times to proud men, that in their greatest iollity, and when they thinke their honor spun and wouen, then their estate with the webbe of their life in one moment is sodainly broken.

Ambitious men can neuer bee good Counsellers to Princes.

The desire of hauing more, is a vice common to Princes and great Lords, by reason of ambition and desire to rule, bringing forth in them often-times an vnsatiable cruelty and beastly nature. *Plut.*

Pride is the cause of the corruption, and transgression of mans nature.

Pride causeth that workes to become wicked

wicked, which of it selfe is good, so that humble submission is better then the proud boasting of our deeds, which cause a proud man often-times to fall into more detestable vices then he was in before. *Pla.*

It is naturall to proud men to delight themselues, and to set their whole mindes vpon vaine desires.

Men that haue their thoughts high, and their estares low, liue alwaies a penniue and discontented life.

Pride should of yong men be carefully auoided, of old men vtterly disdained, and of all men suspected and feared. *Socrat.*

Pride hath two steps, the lowest bloud, the highest enuie.

Pride eateth gold, and drinketh bloud, and climeth so high by other mens heads, that he breaketh his owne necke.

It is better to liue in low content, then in high infamie; and more precious is want with honestie, then wealth with discredite.

Aspiring pride is like a vapour, which ascendeth high, and presently vanisheth away in a smoake. *Plut.*

A proud heart in a begger, is like a great

fire in a ſmal cottage, which not only warmeth the houſe, but burneth all that is in it.

The ſpring of pride is, lying, as truth is of humility. *Philo.*

Men that beare great ſhapes, and large ſhadowes, and haue no good nor honeſt minds, are like the portrature of *Hercules*, drawne vpon the ſands.

The more beauty, the more pride, and the more pride, the more preciſeneſſe.

Ambition is the ground of all euils. *Tim.*

Pride is a Serpent which ſlily inſinuateth her ſelfe into the minds of men.

Extoll one of baſe ſtocke to high degree, and no man liuing will ſooner proue more proud then he.

An ambitious body will go farre out of the right way, to attaine to the height which his heart deſireth. S. P. S.

Pride is the mother of ſuperſtition.

The proud man, ſeeking to depreſſe an other man, in ſteed of ſuperiority, attaineth indignitie.

The proud man is forſaken of God, being forſaken he groweth reſolute in impiety, and after purchaſeth a iuſt punishment for his preſuming ſinne. *Plato.*

A proud man is compared to a ſhippe without a Pilot, toſſed vp and down vpon the ſeas, and by winds and tempeſt. *Aug.*

The ſonne of *Ageſilaus* wrote vnto king *Philip*, who much gloried in ſome of his victories, that if he meaſured his ſhadow, he ſhould finde it no greater after the victory then it was before.

King *Lewes* the eleuenth was wont to ſay, when pride was on her ſaddle, miſchiefe and ſhame was on the crupper.

Pride, enuie, and impatience, are the three capitall enemies of mans conſtancy *Aug.*

Pride is alwaies accompanied with folly, audacitie, raſhneſſe, and impudencie, and with ſolitarineſſe, as if one would ſay, that the proud man is abandoned of all the world, euer attributing to himſelfe, that which is not, hauing much more bragging then matter of worth. *Plato.*

Pride did firſt ſpring from too much abundance of wealth. *Antiſt.*

Chryſippus, to raiſe an opinion of knowledge to himſelfe, would ſet forth thoſe bookes in his owne name, (a fault common in our age) which were wholly writ-

ten by other men.

The proud boasting man doth fayne things to be, which indeed are not, or maketh thē appeare greater then they are. *Ar.*

Pride is the mother of enuie, which if that one be able to suppresse, the daughter will be soone suppressed. *Aug.*

Husband-men thinke better of those eares of corne which bow down and wax crooked, then those which grow straight, because they suppose to find more store of graine in them, then in the other.

Socrates, when he saw that Alcibiades waxed proud because of his great possessions, shewed him him the Mappe of all the world, and asked him whether hee knew which were his landes in the territorie of Athens; who answered they were not described there; how is it then (quoth hee) that thou braggest of that which is no part of the world?

It is the property of proud men, to delight in their owne foolish inuentions.

He that knoweth himselfe best, esteemeth himselfe least. *Plato.*

The glory of a proud man, is soone turned to infamie. *Salust.*

The

The proud man thinketh no man can be humble. *Chrysost.*

Antiochus had that admiration of himselfe, that he thought hee was able to saile on the earth, and goe on the seas.

Pompey could abide no equall, and *Cæsar* could suffer no superior.

It is a hard matter for a rich man not to be proud.

If a proud rich man may scarcely bee endured, who can away with a poore man that is proud?

The proud man resembleth the Fisherman in *Theocritus*, who satisfied his hunger with dreames of gold.

The pride of vnquiet and mouing spirits, neuer content themselues in their vocations. *Perdicas.*

Themistocles told the Athenians, that vnlesse they banished him and *Aristides*, they should neuer be quiet.

Perdita tunc vrbi nocuerunt secula, postquã ambitus est luxus, & opũ metuenda facultas, transuersos mentem dubiam torrente tulerunt.

In rebus prosperis, & ad voluntatẽ nostram fluentibus, superbia magnopere est fugienda, nam vt aduersas res, sic secundas immoderate ferre leuitatis est. Cicero.

Of

Of Prodigality.

Defi. *Prodigality is the exceſſe of liberality, which comming to extremitie, proues moſt vicious, waſting vertues faſter then ſubſtance, and ſubſtance faſter then any vertue can get them.*

PRodigality without care, waſteth that which diligent labour hath purchaſed.

Prodigality is called the fire of the mind which is ſo impatient in heate, that it ceaſeth not while any matter combuſtible is preſent, to burne neceſſary things into duſt and cinders. *Plinie.*

Where prodigality and couetouſneſſe are, there all kinde of vices raigne with all licence in that ſoule. *Theoph.*

Prodigalitie ſtirreth vp euill wars, and ſeditious iniuries, to the end that her humour may be fed, fiſhing in a troubled water, that ſhe may haue wherewith to maintaine her prodigall expences.

Exceſſe of apparrell, is an ornament of of the inconſtancie of the ſoule, and rather whetteth the eies of the beholders to wicked deſires, then to any honeſt thoughts. *Eraſ.*

Decke not thy ſoule with curious wrought

wrought Tapestry, and faire painted pictures, but with temperance and honesty. *Epist.*

Pouerty followeth superfluous expences.

Prodigality maketh youth a Tyrant in his owne estate, a destroyer of his owne wealth, and a corrosiue to his own friends.

To spend much without getting, to lay out all without reckoning, and to giue all without considering, are the chiefe effects of a prodigall mind.

He that giueth beyond his power is prodigall, he that giueth in measure is liberall, he that giueth nothing at all is a niggard.

Prodigality is a speciall signe of incontinency. *Mar. Aur.*

He that is superfluous in his diet, sumptuous in his apparrell, and lauish of his tongue, is a Cookes hope, a Taylors thrift, and the sonne of repentance.

The ende of much expence, is great griefe.

Straton Didonius could in no wise abide that any one should goe beyond him in prodigall expences, whereupon arose a great contention betwixt *Nicocles Cyprius* and

and him, whileſt the one did what he could to excell the other. *Theopom.*

Who ſpends before he thriue, will beg before he thinke.

Riches lauiſhly ſpent, breedes griefe to our hearts, ſorrow to our friends, and miſery to our heires.

A proud eie, an open purſe, a light wife, breede miſchiefe to the firſt, miſery to the ſecond, and hornes to the third.

What is gotten with care, ought to be kept with wiſedome.

Prodigality is a diſſolution, or too much loſing of vertue. *Zeno,*

An vnthrift is knowne by foure things, by the company hee kepeth, by the Tauernes he haunteth, by the harlots he cheriſheth, and the expence he vſeth.

As exceſſe in meates breedes ſurfet, in drinke drunkenneſſe, in diſcourſe ignorance; ſo in gifts exceſſe produceth prodigality.

It is better to be hated for hauing much then to be pitied for ſpending all. *Bias.*

Prodigality conſiſteth not in the quantity of what is giuen, but in the habit and faſhion of the giuer.

Her-

He is truely prodigall, which giueth beyond his abilitie, and where his gifts are needlesse.

It is not possible for a prodigall minde to be without enuy. *Curtius.*

Prodigality concealing loue, loues none whereby affection decreaseth, and amitie is made vnstable.

Prodigall lauishing, and palpable sensuality, brought Pericles, Callias the Son of Hipponicus and Nicius, not onely to necessitie, but to extreme pouertie; and when all their money was spent, they three drinking a poysoned potion to one another, died all three.

Prodigality is borne a wonder, and dies a begger. *Menan.*

No kinde admonition of friends, nor feare of pouerty, can make a prodigal man to become thrifty.

Prodigality in youth, is like the rust in yron, which neuer leaueth fretting, till it be wholly consumed.

Fire consumeth fuell without maintenance, and prodigality soone emptieth a [illegible]e purse, without it be supplied. [illegible]

[illegible]e prodigall minded man, nei[illegible]

ſeruеth time, nor maketh end of riot, vntil both himſelfe and his patrimony be conſumed.

A prodigall humor is hardly purged, becauſe the nouriſhments are many and ſweet.

The prodigall minded man, to ſpend luſtily and to fare daintily, ſo he haue it, hee cares not how he get it, and ſo he ſpend it, he cares neither on whom, or in what ſort he conſume it.

— ô prodiga rerum
Luxuries nunquã paruo contenta paratu,
Et quæſitorum terrà pelagoq; ciborum
Ambitioſa fames, & lautæ gloria menſæ!
Diſcite quã paruo liceat producere vitã,
Et quantum natura petat.

Of Gaming.

Defi. *Gaming is a ſtealing away of time, buſying our vnderſtanding in vaine things without any profit.*

Chilon being ſent from Lacedemonia to Corinth in embaſſage, to intreat a peace betweene them, and finding the noble men playing at dice, returned backe againe without deliuering his meſſage; ſaying, that hee would not ſtaine the glory

of

of the Spartans, with so great an ignominy, as to ioyne them in society with dice-players.

Players at dice by the Councell of *Constantinople* vnder *Iustinian*, were punished with excommunications.

Alphonsus, Sonne of *Ferdinando* King of Spaine, straitly commanded, that no Knight should presume to play at Dice, or Cardes for any money, or giue his consent to any such play in his house, vpon paine of forfeiting his wages for one whole moneth, and himselfe to bee forbidden an other moneth and a halfe from entering into the Kings Palace.

It is a very hard matter to follow ordinarily the deceitful practises of cosening skill, or skilfull cosenage, without the discredite of a mans good name, by the marke of reproch, or badg of open infamy.

The fame or good name of a man is no sooner in question, then when he is known to be a common gamester.

It is no freedome to bee licentious, nor liberty to liue idely.

Such game is to be abhorred, wherein wit sleepeth, and idlenesse with couetous-

nesse

neſſe is onely learned,

The gaine which ariſeth to any partie in play, ſhold be beſtowed vpon the poore, to the end that both the gameſters, as well the winner as the loſer, might be equally puniſhed. *Aug.*

Aurelius Alexander Emperor of Rome made a Law, which was ratified by the authority of the Senate and people, that if any man was found playing at the dice, he ſhould be taken for franticke, or as a foole natural, which wanted wit and diſcretion to gouerne himſelfe.

The ſame Emperour likewiſe, after the promulgation of the foreſaid Law, counted Dice-players no better then theeues and extortioners.

Gaming at Cardes and Dice, are a certaine kind of ſmooth, deceitful, and ſleightly theft, whereby many are ſpoyled of all they haue.

Who will not thinke him a light man, of ſmall credite, diſſolute, remiſſe, and vaine, that is a Dice-player, or a Gameſter?

How much cunninger a man is in gaming and Dice-playing, ſo much the more is he corrupted in life and manners.

Iuſtinian

Iustinian made a law, that none either priuately or publikly, should at any time play at Dice or Cardes.

Olde mens gaming is a priuiledge for young men. *Iuuenal.*

The Diuel was the first inuenter of Dice and gaming.

Dicing Comedians, bring often tragicall ends.

Plato seeming to commend table-play, compareth it to the life of man; that like as an euill chance may bee holpen by cunning play; so may a bad nature bee made better by good education.

Cicero in the Senate-house put *Antonius* to silence, in saying he was a Dicer.

Dicing neither beseemeth the grauity of a Magistrate, nor the honor of a Gentleman, for that the gaine is loaded with dishonest practises, and the losse with vnquiet passions.

As a dead carkase in an open field, is a prey for many kind of vermine, so a plaine minded man, vsing deceitfull houses, is an assured prey for all sorts of shifters.

In Turky, hee is noted of great infamy that is found playing for money, and grieuous

uous paines are appointed for punishment if he returne to it againe.

The Lydians were the first inuentors of gaming, but it was when their Country was brought into great necessity for want of victuals, to the end, that by playing they might find some mean to resist and sustaine hunger the better.

Horace auoucheth in his time, that dice-playing was forbidden by their law.

Lewes the eight, King of France, made law that all sports should bee banished his Realme, except shooting.

Cyrus, to punish them of Sardis commanded them to passe away their time in playing and banquettings; thereby to render them lesse men, and keepe them from rebellion.

Ars aleatoria dum aliena concupiscentia sua profundit, patrimonij nullam reuerentiam tenet.

Est ars mendaciorum, periuriorum, furorum, litium, iniuriarum homicidiorumque mater, est verè malorum dæmonum inuentum, quæ exciso Asiæ regno inter euersæ vrbis manubias varia sub specie migrauit ad Græcos.

Of

Of Couetousnesse.

Defi. *Couetousnes is a vice of the soule, wherby a man desireth to haue from all parts without reason; and vniustly with holdeth that which rightly belongeth vnto another body: it is also a spring and niggardlines in giuing, but open-handed to receiue whatsoeuer is brought without conscience or any regard whether it be well or ill attained.*

THe property of a couetous man, is to liue like a begger all dayes of his life, & to bee found rich in money at the houre of his death. *Archim.*

Gaines gotten with an ill name is great losse.

Couetous men little regard to shorten their liues, so they may augment their riches.

Treasures hoorded vp by the couetous, are most commonly wasted by the prodigall person.

He that coueteth riches, is hardly capable of good instruction. *Ploti.*

It is an hard matter for a man to bridle his desire, but he that addeth riches thereunto is mad.

Couetousnes is a vice of the soule, where-

by a man desireth to haue from all parts without reason, and vniustly with-holdeth that which belongeth to another. *Arist.*

Couetousnes is sparing in giuing, but excessiue in receiuing.

Couetousnesse is a blind desire of goods. *Lucretius.*

Vnto a couetous man the obtaining of that he would, is alwayes vnto him the beginning of the desire of hauing.

Couetous men scrape together like mighty men, and spend like base mechanicall and handy-crafts men.

Couetous men are compared to Rats and Mice that are in golden mines, which eate the golden oare, and yet nothing can be gotten from them, but after their death. *Plut.*

Gold is called the bait of sinne, the snare of soules, and the hooke of death; which being aptly applyed, may be compared to a fire, whereof a litle is good to warm one, but too much will burne him altogether.

It is better to bee the sheepe, then the Son of a couetous man. *Diog.*

Pertinax, being aduanced to the degree of Emperor, did not forget his niggardli-

nes

nes, but parted Lettice and Artichokes in two, that the one halfe might be for his dinner, and the other for his supper.

Dyonisius the elder, being aduertised of one that had hidden great store of money, commaunded him vpon paine of death to bring it to him, which he did although not all, but with the remainder dwelt in another place, and bestowed it vpon inheritance; when *Dyonisius* heard thereof, hee sent him that which hee tooke from him, saying, *Now thou knowest how to vse riches, take that I had from thee.*

The Chariot of Couetousnes is carried vpon foure wheeles of vices; Churlishnesse; Faint-courage, Contempt of GOD, and Forgetfulnesse of Death. Drawne by two horses; called Greedy to Catch, and Hold-fast: the Carter that drineth it, is Desire to haue, hauing a whip called Loth to forgoe.

A couetous man is good to no man, and worst friend to himselfe.

The couetous man wanteth as well that which he hath, as that which he hath not.

He that coueteth much, wanteth much.

There is greater ſorrow in loſing riches, then pleaſure in getting them. *Publi.*

Couetouſnes is the roote of all euill, from whence doe proceed (as from a fountaine of miſhappe) the ruine of Commonweales, the ſubuerſion of Eſtates, the wrack of ſocieties, the ſtaine of conſcience, the breach of amity, the confuſion of the mind, iniuſtice, briberie, ſlaughter, treaſons, and a million of other miſchieuous enormities. *Aurel.*

All vices haue their taſt, ſaue onely couetouſnes.

The gaine of gold maketh many a man to loſe his ſoule.

A couetous man paſſeth great trauels in gathering riches, more danger in keeping them, much law in defending them, and great torment in departing from them.

Couetouſnes is the mother of pouertie.

The excuſe of the couetous man, is, that he gathereth for his children. *Apollonius.*

The couetous minded man, in ſeeking after riches, purchaſeth carefulnes for himſelfe, enuy for his neighbours, a prey for theeues, perill for his perſon, damnation for

for his soule, curses for his children, and lawes for his heires.

A couetous rich man in making his testament, hath more trouble to please all, then himselfe tooke pleasure to get and possesse all.

A couetous mans purse is called the Diuels mouth.

We feare al things like mortal men, but we desire al things as if we were immortal. *Seneca.*

Couetousnes in olde men is most monstrous; for what can bee more foolish then to prouide more money and victuals when he is at his iourneyes end?

Couetousnes is a disease which spreadeth thorow all the veines, is rooted in the bowels, and being inueterate cannot bee remoued. *Tully.*

To flie from couetousnesse is to gaine a Kingdome.

Gold guides the globe of the earth, and couetousnes runs round about the world.

Most couetous is he which is carefull to get, desirous to keepe, and vnwilling to forgoe.

By liberality mens vices are couered, by

couetouſneſſe laid open to the world. *Aug.*

A couetous mans eie is neuer ſatisfied, nor his deſire of gaine at any time ſufficed.

The Gluttons minde is of his belly, the Leacher of his luſt, and the couetous man of his gold. *Ber.*

The couetous man is alway poore. *Aug.*

Arduares hæc eſt, opibus non tradere mores:
Et cum tot Cræſos viceris, eſſe Numam.
Vſque adeo ſolus ferrum mortemque timere
Auri neſcit amor; pereunt diſcrimine nullo
Amiſſæ leges; ſed pars vtiliſſima rerum
Certamen mouiſtus opes. ——

Of Vſurie.

Defi. *Vſurie of the Hebrewes is called biting: it is an vnlawfull gaine got by an vnlawfull meane, and that cruelty which doth not onely gnaw the debter to the bones, but alſo ſucketh out all the bloud and marrow from them, ingendering money of money, contrary to nature, and to the intent for which money was firſt made.*

VSury is compared to fire which is an actiue and inſatiable element, for it burneth and conſumeth all the wood that is laid vpon it; ſo the Vſurer, the more hee hath,

hath, the more hee desireth, and like hell gates he is neuer satisfied.

A Vsurer is a filching and corrupt Citizen, that both stealeth from his neighbors and defraudeth himselfe.

The intent of Vsury bewraies the crime.

Vsury is the nurse of idlenes, and idlenesse the mother of euils.

Amasis King of Egypt made a law that the Pretor should call euery one to account, how they haue liued, and if by vsury, they should bee punished as malefactors.

There was a law among the ancient Grecians and Romanes, which forbad all vsury, surmounting one penny from an hundred by the yeere, and they called it *Vnciary* vsury.

This law was since that brought to a halfe-penny a yeare among the Romanes, and not long after vsury was cleane taken away by the law *Genuntia*, because of vsuall seditions, which arose through the contempt of lawes concerning vsury.

Vsury makes the noble-man sel his land, the Lawyer his *Iustinian*, the Physition his

Galen,

Gallen, the Souldier his ſword, the Merchant his wares, and the world his peace.

Money engendereth money, contrary to nature.

A Vſurer is a more wicked man then a theife, who was condemned but in double as much. *Cato.*

Vſury is an ancient miſcheife, and cauſe of much ciuill diſcord.

A little leaudly come by, is the loſſe of a great deale well gotten.

Vſury is like a whirle-poole that ſwalloweth whatſoeuer it catcheth. *Crates.*

He that with his gold begets gold, becomes a ſlaue to his gold.

Inordinate deſire of wealth, is the ſpring of vſury, and vſury ſubuerteth credit, good name, and all other vertues.

Couetouſnes ſeeketh out vſury, and vſury nouriſheth couetouſnes.

An vſurer can learne no truth, becauſe he loatheth the truth.

Vſury taketh away the title of gentry, becauſe it delighteth in ignobility.

Vſury oftentimes deceiues the belly, and altogether liues careleſſe of the ſoules ſafety.

As

As the greedy Rauens seeke after carrion for their food, so doth the couetous vsurer hunt after coyne to fill his coffers. *Philo.*

No kind of people in the world are so notorious liuers, nor vse so much to falsifie their faith in all practises, as vsurers. *Plu.*

Appion in his first booke of ciuill warres, writeth, that by an ancient law at Rome, vsury was forbidden vppon vetie great paine.

As he which is stung with an Aspe, dieth sleeping, so sweetly doth he consume himselfe which hath borrowed vpon vsury.

A Vsurer is more dangerous then a thiefe. *Cato.*

Vsury is most hated of those whom she doth most pleasure.

Vsury maketh those that were freeborne bond-slaues. *Publius.*

Vsury is the manifest signe of extreame impudency. *Chrys.*

To be a vsurer, is to be a man-slayer. *Ca.*

Vsurers were not suffered to enter the temple of sparing and well ordered expence.

The Egyptians and Athenians, seeing the errour of couetous vsury to take fr-.

ting in their prouinces, by approued iudgement concluded, that by no instrument, plea, execution, or other meanes in law, a bodie might be detained, the originall being for corrupt gaine.

In Thebes it was by strait order forbidden, that any man should be put in office, which in tenne yeares before the election, had practised any vnlawfull chaffering.

By vsury money is brought forth before it be gotten.

Vsury is the daughter of auarice, and ambition.

The more wealth that a vsurer winneth by his extortion, the more doth the sinne of couetousnesse daily corrupt his conscience.

The ill-gotten gaine that commeth by vsury, brings with it contempt, many curses, and infamy.

He that liueth by the losse of the poore, meriteth the plague of God for his punishment.

——turpia lucra
Fœnoris & velox inopes vsura trucidat.
Non sunt faciēda mala vt inde eueniāt bona

Of

Of Deceit.

Defi. *Deceit or craft, is the exceſſe of prudence, it is that which leadeth a man through wilfull ignorance to oppoſe himſelfe againſt that which he knoweth to be dutifull & honeſt, cauſing him vnder the counterfait name of prudence, to ſeeke to deceiue thoſe that will beleeue him: This vice is the chiefeſt cauſe of ambition and couetouſnes, which moſt men ſerue in theſe daies, but aboue all things it is an enemie to iuſtice, and ſeeketh by all meanes to ouerthrow the true effect thereof.*

CRaft moſt commonly is repaied with craft, and he that thinketh to deceiue another, is many times deceiued himſelfe.

The craftier and ſubtiller a man is, the more he is to be ſuſpected & hated, as one that hath loſt all credit or goodnes. *Cic.*

All knowledge leuelled from iuſtice, ought rather to be called craft then ſcience.

Tis more wiſedome ſometimes to diſſemble wrongs, then to reuenge them.

The difference betweene craft and wiſedome is, the one is in dexteritie of wit naturall, the other is gotten by experience.

A mans looke is the gate of his minde, decla-

declaring outwardly the inward deceit which the heart containeth. *Linus.*

He that neuer truſteth, is neuer deceiued.

Our negligence makes ſubtile ſhift preſume, where diligence preuenteth falſe deceit.

The ſerpent hidden in the graſſe ſlingeth the foote, and a deceitfu l man vnder ſhew of honeſtie, oft-times deceiueth the ſimple.

There is nothing that ſooner deceiueth the minde then hope, for whileſt our thoughts feede on it, wee ſodainly and aſſuredly loſe it.

The man moſt deceitfull, is moſt ſuſpectfull.

I many times falles out, that what the heart craftily thinketh, the lookes deceitfully betray. *Leoſthenes.*

The deceitfull are like the Camelion, apt to all obiects, capable of all colours, they cloake hate with holineſſe, ambition with good gouernment, flattery with eloquence; but whatſoeuer they pretend, is diſhoneſty.

Deceits are traps to catch the fooliſh in.

When there is a ſhew of ſome likelihood

hood of truth in a lie, then are we ſooneſt deceiued by ſubtiltie.

Light heads, and ſharpe wits, are moſt apt to deceiue others by falſe tales.

It is a point of diſhoneſty in a man, to make ſhew of one thing, and do another.

The Lawyers call that couin, when to deceiue another, a man maketh ſemblance of one thing, and yet notwithſtanding doth the cleane contrary.

Fredericke the Emperour deſired, that his Counſellers would at the entering in of his Court lay aſide all deceit and diſſembling.

Speech is but a ſhadow of deeds, and there ought to be ſuch an vnity, that there be found no difference at all, for it is a great deceit, to ſpeake otherwiſe with our tongue then we meane with our heart. *Pacuuius.*

The Emperour *Pertinax*, was ſurnamed *Chreſtologus*, that is to ſay, well ſpeaking, but ill doing.

Fortunes gifts are meere deceit. *Seneca.*

Wonder not that thou art deceiued by a wicked man, rather wonder that thou art not deceiued. *Demoſt.*

It

It is no deceit to deceiue the deceiuer.

Falshood hath more wit to deuise, then truth. *Plinius.*

He is not worthy to find the truth, that deceitfully seeketh her. *Hierom.*

It is more impious to be deceitful, then to conceale the truth. *Hierom.*

Deceit is a dangerous enemy to truth.

Alexander said to *Antipater*, that outwardly he did weare a white garment, but it was lined with purple,

The deceitfull mans speeches may be likened to the Apothecaries painted pots, which carry the inscription of excellent drugges, but within them there is eyther nought available, or else some poison contained. *Hippocrates.*

Alexander being counselled by *Parmenio*, to seeke the subuersion of his enemies by craft and subtiltie, answered, that his estate would not suffer him so to doe: but if he were *Parmenio*, he would do it.

All deceits are proper to a base and bad mind, but to be detested of an honest man.

The answeres of the Oracles, were alwaies doubtfull, and full of deceit.

He is worthy to bee abhorred, which beateth

beateth his braines to worke wickednesse, and seeketh by subtiltie to bring other men to misery.

A deceitfull man chuseth hypocrisy and dissimulation for his companions.

Sic amidis fallax indulget piscibus hamus.
Callida sic stultas decipit esca feras.
Graue est malũ omne quod sub aspectu latet.

Of Lying.

Defi. *Lying is a false signification of speech, with a will to deceiue, a sickenesse of the soule, which cannot be cured but by shame & reason, it is a monsterous and wicked euill that filthily prophaneth and defileth the tongue of man, which of God is otherwise consecrated euen to the truth, and to the vtterance of his praise.*

TAke heede of a liar, for it is time lost to be led by him, and of a flatterer, for it is meere deceit to beleeue him.

Lying is a member of iniustice, turning topsey-turuy all humane societie, and the amitie due vnto our neighbour. *Aug.*

As certaine it is to finde no goodnes in him that vseth to lie, as it is sure to finde no euill in him that telleth truth.

The lier is double of heart and tongue,

for

for he ſpeaketh one thing, and doth another.

From truth depraued are ingendred an infinite number of abſurdities, hereſies, ſchiſmes, and contentions. *Socrat.*

The thiefe is better then a man accuſtomed to lie.

In Almaine, a lie hath beene alwaies extreamly hated and ſhunned, as it were a plague: and baſtards could neuer obtaine the price of any occupatiõ whatſoeuer, nor take degree in any Art or Science. *Zon.*

Thou canſt not better reward a lier, then in not beleeuing what hee ſpeaketh. *Ariſt.*

Within thy ſelfe, behold well thy ſelfe, and to know what thou art, giue no credite to other men.

Pope Alexander the ſixt, neuer did what he ſaid, and his ſonne Borgia neuer ſaid what he meant to doe, pleaſing themſelues in counterfaiting and diſſembling, to deceiue and falſifie their faith. *Guicciardine.*

It is the property of a lier to put on the countenance of an honeſt man, that ſo by his outward habite he may the more ſubtilly

tilly deceiue. *Bias.*

Lying is contrarie to nature, ayded by reason, and ſeruant or handmaid to truth.

As the wormes doe breed moſt gladly in ſoft and ſweet wood, ſo the moſt gentle and noble wits, inclined to honor, are ſooneſt deceiued by lyars and flatterers.

Through a lie *Ioſeph* was caſt into priſon, and S. *Chryſoſtome* ſent into baniſhment.

All kinde of wickedneſſe proceedeth from lying, as all goodneſſe doth proceed from truth. *Chilo.*

The Egyptians made a Law, that euery lier ſhould be put to death.

The ſhame of a lier is euer with him.

A lie is not capable of pardon. *Xenoph.*

Liers only gain this, that albeit they ſpeak the truth, yet ſhall they neuer be beleeued.

Lying is contrary to nature aided by reaſon, and ſeruant or hand-maid to truth. *Plotinus.*

The Scythians & Garamans followed the ſame law, & condemned thē to death that prognoſticated any falſe things to come.

The Perſians and Indians depriued him of all honour and further ſpeech that lied.

Cyrus told the King of Armenia, that a

he deserued no pardon.

The Parthians for lying became odious to all the world.

There is no difference betweene a lier, and a forswearer, for whomsoeuer (saith *Cicero*) I can get to tell a lie, I may easily intreate to forsweare himselfe.

An honest man will not lie, although it be for his profit.

Lying in doctrine, is most pernicious.

He that dare make a lie to his Father, seeketh meanes to deceiue him, such a one much more dareth be bold to doe the like to another body.

Liers are the cause of all the sinnes and crimes in the world. *Epictetus.*

A lier ought to haue a good memory least he be quickly found false in his tale. *Plinie.*

It is a double lie for a man to belye himselfe. *Stobæus.*

A lie is the more hatefull, because it hath a similitude of truth. *Quintil.*

All Idolatry, hypocrisie, superstition false waights, false measures, and all couseuages, are called lying, to the end that by so deformed a name, we should the rather eschue them.

I

A good man will not lie, although it be for his profit. *Cicero.*

Alexander would consent to nothing but truth, and *Philip* his Father to all kinde of falshood.

Old men and trauellers lie by authority.

It is wickednesse to conceale the fault of that which a man seileth. *Lactan.*

Lying in a Prince is most odious. *Her.*

Si qui ob emolumentum suum cupidius aliquid dicere videntur, iis credere non conuenit. Falsum maledictũ est malendum mendatiũ.

Of Drunkennesse.

Def. *Drunkennes is that vice which stirreth vp lust, griefe, anger, and extremity of loue, and extinguisheth the memory, opinion, and vnderstãding making a man twice a child, and all by excesse of drinke and drunkennes.*

THe ancient Romans would not suffer their wiues to drinke any wine.

The crafty wrastler (wine) distempereth the wit, weakens the feete, and ouercommeth the vitall spirits. *Arist.*

Wine burnes vp beauty, and hastens age.

Excesse is the worke of sinne, and drunkennesse the effect of riot. *Solon.*

Those things which are hid in a sober

mans heart, is oft-times reuealed by the tongue of a dunkard.

Drunkenneſſe is a bewitching diuell, a pleaſant poyſon, and a ſweet ſinne. *Ang.*

Drunkenneſſe maketh of a man a beaſt, of a ſtrong man weake, and of a wiſe man a foole. *Orig.*

Plato bad drunken and angry men to behold themſelues in a glaſſe.

The Scythians and the Thracians contended who ſhould drinke moſt.

Argon the King of Illyrium, fell into a ſickneſſe of the ſides called the Pluriſie, by reaſon of his exceſſiue drinking, and at laſt died thereof.

Sobrietie is the ſtrength of the ſoule. *Pythag.*

Where drunkenneſſe is Miſtres, there ſecrecie beareth no maſterie.

Wine and women cauſe men to dote, and many times put men of vnderſtanding to reproſe.

Cleto a woman was ſo practiſed in drinking, that ſhe durſt challenge all men and women whatſoeuer, to trie maſteries who could drinke moſt, and ouercame all.

The Vine bringeth forth three grapes, the

the first of pleasure, the second of drunkennesse, the third of sorrow.

Philip King of Macedon making warre vpon the Persians, vnderstood that they were a people which abounded in all manner of delicate wines, and other wastfull expences, whereupon he presently retired his Army, saying; It was needlesse to make warre vpon them, who would shortly ouerthrow themselues.

Nothing maketh drunkennesse to bee more abhorred, then the filthy and beastly behauiour of those men, whose stomacks are ouercharged with excesse.

Steele is the glasse of beautie, wine the glasse of the minde. *Eurip.*

Intemperance is a roote proper to euery disease. *Plato.*

Sicknesse is the chastisement of intemperance. *Seneca.*

A drunken man, like vnto an old man, is twice a child. *Plato.*

Drunkennesse is nothing else but a voluntary madnesse.

The glutton and the drunkard shall be poore.

Wine hath drowned more men then the

Sea. *Pub.*

The first euill of drunkennesse, is danger of chastitie. *Amb.*

The Lacedemonians would often shew their children such as were drunke, to the end they should learne to loath that vice.

Romulus made a law, that if a woman were found ouercome with drinke, she should die for her offence; supposing that this vice was the foundation or beginning of dishonestly and whoredome.

Calisthenes being vrged by one to drinke as others did at *Alexanders* feast answered that he would not; for, saith he, who so drinketh to *Alexander* had needs of *Esculapius*; meaning a Physition.

The Leopard, as many write, cannot be so soone taken by any thing as by wine: for being drunke, he falleth into the toyles.

Wine, according to the saying of a late writer, hath drowned more men then the sea hath deuoured.

Drunkennesse is a monster with many heads, as filthy talke, fornication, wrath, murther, swearing, cursing, and such like.

There are two kinds of drunkennes, one kind aboue the moone, or a celestial drunkennesse

kenneſſe, ſtirred vp by drinking of heauenly drinke, which maketh vs onely to conſider things diuine; the reward of vertue is perpetuall drunkenneſſe. *Muſæus.*

Another kind of drunkenneſſe is vnder the Moone, that is, to be drunke with exceſſe of drinking, which vice ought of all men to be carefully auoided.

Wine is the bloud of the earth, and the ſhame of ſuch as abuſe it.

Wine inflameth the liuer, rotteth the lungs, dulleth the memory, and breedeth all ſickneſſes.

The Nazarites abſtained from drinking of any wine or ſtrong drinke.

Quid non ebrietas deſignat, operta recludit,
Spes iubet eſſe ratas, in prælia trudit inermem:
Sollicitis animis onus eximit, addocet artes.
Fœcundi calices quem non fecere diſertum?
Contracta quem non in paupertate ſolutum?

Of Gluttony.

Defi. Gluttony or ſurfetting is the ſworne enemie to Temperance, daughter to exceſſe, and immoderate appetite, ſhe is healths bane, and humanities blemiſh, lifes Cockatrice, and the ſoules hell, except mercy wipe out the remembrance of ſo great a guilt.

SVffice nature, but surfet not, supply the bodies need, but offend it not.

Moderate diet is the wise-mans cognizance, but surfetting epicurisme, a fooles chiefest glory.

To liue well and frugally, is to liue temperately and shunne surfetting, for there is great difference betweene liuing well, and liuing sumptuously; because the one proceeds of temperance, frugalitie, discipline, and moderation of the soule, contented with her owne riches; and the other of intemperance, lust, and contempt of all order and mediocritie; but in the end, the one is followed with shame, the other with eternall praise and commendation. *Plato.*

It is not the vse of meate, but the inordinate desire thereof ought to be blamed. *Aug.*

Continency in meate and drinke, is the beginning and foundation of skill. *Socrat.*

We cannot vse our spirits well when our stomacks are stuffed with meate; neither must wee gratifie the belly, and entrailes onely, but the honest ioy of the minde. *Cicero.*

The

The Hebrewes vſed to eate but once a day, which was at dinner; and the Grecians in like manner had but one meale, and that was at ſupper.

Sobriety retaineth that in a wiſe mans thought, which a foole without diſcretion hath in his mouth.

The belly is an vnthankfull beaſt, neuer requiting the pleaſure done, but craueth continually more then it needeth. *Crates.*

When we eate, we muſt remember wee haue two gueſts to entertain, the body and the ſoule; whatſoeuer the body hath, departs away quickly, but what the ſoule receiueth abideth for euer.

The wicked man liueth to eat & drink, but the good man eateth and drinketh to liue. *Plut.*

A rich man may dine when he liſt, but a poore man when he can get meate. *Diog.*

The belly is the commanding part of the body. *Homer.*

It is a great fault for a man to be ignorant of the meaſure of his own ſtomacke. *Sen.*

As meat and drinke is food to preſerue the body, ſo is Gods word the nouriſhment of the ſoule. *Greg.*

A vertuous ſoule hath better taſt of godly diſcourſes, then the body hath of a well-reliſhed meale.

The firſt draught that a man drinketh ought to be for thirſt, the ſecond for nouriſhment, the third for pleaſure, and the fourth for madnes. *Anacharſis.*

Then is the minde moſt apt to comprehend all good reaſon, when the operations of the braine are not hindered by vapours, which exceſſe of feeding diſtempers it withall.

King *Cyrus* being asked by *Artabazus* (as he marched one day in war) what hee would haue bought him for his ſupper? Bread (quoth he) for I hope we ſhall finde ſome fountaine to furniſh vs with drinke.

Wiſedome is hindered through wine, and vnderſtanding darkned. *Alphon.*

Nothing can be more abiect and hurtfull, then to liue as a ſlaue to the pleaſures of the mouth and belly. *Saluſt.*

Diſeaſes gather together within our bodies, which proceede no leſſe of being too full, then being too empty; and oftentimes a man hath more trouble to digeſt meat, then to get meate

How

How hard a matter is it to preach abſtinence to the belly, which hath no eares, and which will take no denial how euer the caſe ſtandeth?

By gluttony more die, then periſh by the ſword.

Gluttony ſtirreth vp luſt, anger, and loue in extremity, extinguiſhing vnderſtanding, opinion, and memory. *Plato.*

Gluttony fatteth the body, maketh the mind dul, and vnapt; nay, which is worſe, vndermineth reaſon.

Wine hath as much force as fire, for ſo ſoone as it ouertaketh one, it diſpatcheth him, it diſcloſeth the ſecrets of the ſoule, and troubleth the whole minde.

Homer approuing that the Gods die not becauſe they eat not; alludeth that eating and drinking doeth not onely maintaine life, but are likewiſe the cauſe of death.

We are ſicke of thoſe things wherewith we liue; for there is no proper and peculiar ſeed of diſeates, but the corruptions of thoſe things within vs which we eate, and the faults and errours wee commit againſt them. *Plut.*

Socrates inuiting certaine of his friends

to

to a feaſt, was reproued for his ſlender prouiſion, whereto hee anſwered; If they be vertuous, there is enough, but if they be not, there is too much.

They which are addicted to belly-ſeruice, not caring for the food of the minde, may well bee compared to fooles, that depend more vpon opinion then on reaſon.

It is an old prouerbe, Much meat, much malady.

Intemperancy is a root proper to euery diſeaſe.

He that too much pampereth himſelfe, is a grieuous enemy to his owne body.

Veſſels being more fully fraught then they are able to carry, doe ſincke; ſo fareth it with ſuch as eate and drinke too much.

By ſurfet many periſh, but hee that dieteth himſelfe, prolongeth his life.

Exceſſe came from Aſia to Rome, ambition came from Rome to all the world.

Gluttony cauſeth innumerable maladies, and ſhortneth mans life. *Herac.*

Surfetting is the readieſt meanes to procure ſicknes, and ſickneſſe is the chaſtiſement of intemperate diet.

Gorgias being demanded how he attai-

ned

ned to the number of a hundred and eight yeares, answered, in neuer hauing eaten or drunken any thing through pleasure.

Omne nocet nimiũ, mediocriter omne gerẽdũ
Tantum cibi & potionis adhibendum est vt reficiantur vires, non opprimantur. Cic.

Of Concupiscence.

Defi. *Concupiscence or lust, is a desire against reason, a furious and vnbridled appetite, which killeth all good motions in mans mind and leaueth no place for vertue.*

LVst is a pleasure bought with paines, a delight hatcht with disquiet, a content passed with feare, and a sinne finished with sorrow. *Demonax.*

Lust by continuance groweth into impudency.

Shame and infamy wait continually at the heeles of vnbrideled lust.

Lust is an enemy to the purse, a foe to the person, a canker to the mind, a corrosiue to the conscience, a weakner of the wit, a besotter of the senses; and finally a mortall bane to all the body; so that thou shalt find pleasure in the path-way to perdition, and lusting loue the load-stone to ruthe and ruine. *Plinie.*

Lust

Luſt in age is lothſome, in youth exceſſe ſhow ſoeuer, it is the fruit of idlenes.

Luſt enforceth vs to couet beyond our power, to act beyond our nature, and to die before our time.

Senſuall vice hath theſe three companions, the firſt, blindnes of vnderſtanding; the ſecond, hardnes of heart, the third, want of grace.

Draco wrote ſuch lawes againſt incontinencie, that hee is ſaid not to haue writ them with Inke, but rather to haue ſigned them with bloud.

The chanels which riuers long time haue maintained, are hardly reſtrained from their courſe: & luſt wherein we haue bin long plunged, is hardly purged. *Aur.*

Such things as maintaine vs in euill, or change our goodnes to wickednes, are either nouriſhed or begun by luſt.

Pleaſure is the end of ſuperfluity. *Plato.*

Adultery is called the iniury of nature.

Concupiſcence is inſeparably accompanied with the troubling of al order, with impudency, vnſeemelines, ſloth, and diſſolutenes. *Plato.*

Our tongues moſt wickedly talke of thoſe

thoſe things which our hearts moſt deſire.

Chaſtity is a puniſhment to the incontinent, and labour to the ſlothfull. *Senec.*

Adultery deſireth not procreation, but pleaſure. *Anſelm.*

Luſt maketh a man to haue neither care of his owne good name, nor conſideration of the ſhame which his poſterity ſhall poſſeſſe by his euill liuing.

This monſtrous ſinne altereth, marreth and drieth the body, weakning all the ioynts and members, making the face blubbed and yellow; ſhortning life, diminiſhing memory, vnderſtanding, and the very heart.

Adultery is vnlawfull matrimony.

Adultery is hated euen among beaſts.

Luſt is a ſtrong tower of miſchiefe, and hath in it many defenders; as needineſſe, anger, paleneſſe, diſcord, loue and longing. *Diog.*

Concupiſcence doth iniury, prophane, and defile the holines of the ſoule.

The Corinthians for their incontinency haue beene euill ſpoken of; they were ſo inchaſte, that they proſtrated their owne daughters to intich themſelues;

Hence

Hence came the prouerbe, It is not fit for euery man to goe to Corinth: for they paid well for their pleasure.

The Babylonians, Tyrrhenians, and Massalians, were greatly spotted with this vice: abusing their bodies in such monstrous sort, that they were reputed to liue rather like beasts then men.

Meretrix non dissimilis mari, quod das deuorat: nunquam abundat.

Hoc vnus more perpetuo habẽt meretrices
Da mihi atque Affer mihi.

Of Sloth.

Defi. *Sloth is a feare of labour to endure, a desisting from the necessary actions both of bodie and mind; it is the sincke which receiueth all the filthy chanels of vice, and with that poysonous aire infecteth and spoyleth the soule.*

A Man being idle hath his minde apt to all vncleannesse; and when the minde is voyd of exercise, the man is void of honesty.

Sloth riseth sometimes of too much abundance.

Prosperity ingendereth sloth. *Liuius.*

Sloth turneth the edge of wit, but study sharp-

ſharpeneth the memory.

That which is moſt noble by nature, is made moſt vile by negligence. *Ariſt.*

Idlenes is the onely nurſe and nouriſher of ſenſuall appetites, and the ſole maintainer of youthly affections.

Trauaile is a worke that continueth after death.

Be doing alwayes ſomewhat, that the diuell find thee not idle. *Hieron.*

Idleneſſe is the ſepulcher of a liuing man. *Aug.*

Sloth is the diuels cuſhion or pillow. *Ori.*

Idlenes teacheth much wickednes. *Eurip.*

They that doe nothing, learne to doe ill. *Cicero.*

Idleneſſe is the moate that ſoreſt and ſooneſt infecteth the mind with many miſchiefes.

Idleneſſe is againſt nature. *Cicero.*

The ſlouhfull man ſleepeth in his owne want. *Cicero.*

It is hard for him that will not labor, to excell in any Art.

Idlenes is the enemy of vertue, and the very traine to all wickedneſſe.

Sloth loſeth time, dulleth vnderſtan-

dung, nouriſheth humours, choketh the braine, hinders thrift, and diſpleaſeth God. *Gallen.*

Sloth is the mother of pouerty. *Seneca.*

The ſluggard being neſtled in ignorance, ſoonest falleth into Atheiſme.

The man that paſſeth his life ſlothfully without profit, ought to loſe it without pitty.

Idlenes maketh of men women, of women beaſts, of beaſts monſters. *Homer.*

Study begetteth ſtudy, and ſloth increaſeth ſloth. *Amb.*

Pythagoras gaue his diſciples this precept; Take good heede that thou ſit not vpon a buſhell, meaning that idleneſſe ought eſpecially to be eſchued.

Luſt is quenched by labour, and kindled through idlenes

The idle heart is moued with no prayers. *Curtius.*

The rich man if he wax idle, will bee quickly poore.

Idlenes is ſecurity, and labour is care.

In doing nothing, men learne to doe ill. *Columella.*

The kind of contemplation tending to ſolitarines,

ſolitarines is but a glorious title to idlenes. S.P.S.

Sloth is a feare of labour to enſue. *Cic.*

It is not for a man of authority to ſleep a whole night. *Homer.*

In idlenes, beware of Idlenes.

Sloth is the ſtep-mother of wiſedome and ſcience. *Anacharſis.*

Men are borne to good works, whereof our ſoule may ſerue for a ſufficient and inuincible proofe, ſeeing it is neuer ſtill but in continuall motion and action. *Cic.*

Idlenes decaieth the health of the body, and no man ought to hide his life. *Plut.*

Where nature hath beene friendly, there is a certaine vaine opinion which cauſeth ſlothfulineſſe. *Plato.*

The Bees can abide no Drones among them, but as ſoone as any begin to be idle, they kill them. *Plut.*

The wiſe mans idlenes is his continuall labour. *Ber.*

Carthage ouercome, Rome by idlenes came to ruine. *Aug.*

——*Vartam ſemper dant otia mentem.*

Ignauia vitium eſt animoſæ partis, quod conſternitur periculis præſertim mortis. Ariſt.

Of Presumption.

Defi. *Presumption is a violent passion of will, and an vtter foe to prudence; it is that affection which thrusteth and exposeth the body to dangers, presuming onely vpon vaine hope and imagination, without either ground or reason.*

HE that vaunteth of victory before he haue won the field, may be counted more foolish then valiant. *Bias.*

Vaine and light men loue commonly that which is forbidden by reason, and loue nothing more then to follow sensuall appetite.

He that presumeth of his own strength is soone ouercome. *Aug.*

A fault purposely committed, ought not to be forgiuen.

To flie from that we should follow, is to follow our owne destruction.

Hardinesse without feare, is the sister of folly.

Presumption is the mother of all vices, and is like vnto a great fire, which maketh euery one to retire backe. *Aug.*

It is a great presumption to looke for reuerence of our elder, and to inioyne our better

better to silence. *Greg.*

To presumption belongeth correction, to correction amendment, and to amendment reward. *Ber.*

There is more hope of a foole, then of him that is wise in his own conceit. *Salom.*

Take heed of rashnes in resolution, and cruelty in conquest; for the one is willfull and the other wicked: and as the first wants wit, so the other shewes as little grace, whose fruits are pernicious to reason, and torment in conscience.

He that presumes on that he knows not, may lose an honor for an humor. *Curtius.*

Presumptuous attempts bring bad ends.

A festered sore must haue a searching salue, & a shameleſſe smile an open frowne.

It is an impudent and presumptuous part to commit any thing to the iudgment of him that wanteth knowledge.

Ill successe comes of rash beginnings.

Hee that speakes of high things hauing no experience of them, is like vnto a blinde man, that would lead and teach him the way which seeth better then himselfe. *Bio.*

It is a troublesome, dangerous, insolent, and proude enterprise, for a man to take

vpon him with a pen to gouerne a Commonweale, and with a Prince to reason of his life.

He is not wise but arrogant, that dare presume vnasked, to giue a Prince counsell.

He that presumeth to vnderstand euery thing, is so thought to bee ignorant in all things.

Euery man presumeth on his own fancy, which maketh diuers to leape short through want of good rising, and many shoot ouer for want of true aime.

He is very obstinate whom neither reason nor experience can perswade. *Chilo.*

Aspiring thoughts, as they are lofty so are they perilous.

To straine further then the sleeue will stretch, maketh the arme bare; and to skip beyond a mans skill, is to leape, but not to know where to light.

That which in the diuels was the cause of their fall, that in men is the cause of death.

The man that presumes to bee wise, let him not contend with him that is inflamed with wrath; for if hee faile to follow counsell heerein, hee shall either haue his head broken by the furious, or his heart galled

galled by the detractor.

Where men do all that they will, they indeede presume to doe that which they should not. *Cicero.*

Presumption is the chiefe ground and cause of all variance, hatred, and mischiefe.

Amongest the ambitious men of the world, presumption is a fury, and a continuall tempter.

The occasion why leauen was forbid vnto the Iewes at the feast of Easter, was to teach them to haue a great care to keep themselues from pride and presumption, into which they fell that held any good opinion of their owne selues, and puffed themselues vp therewith, as the dowe is puffed vp with the leauen. *Philo.*

Men ought not to defer the amendmēt of their life to the last houre, because the thiefe was saued; for as that was a president that none should despaire, so was it but one example, because none should presume.

Hee is too much presumptuous that striueth to goe where another hath fallen, and too much vnbrideled that feareth not at all when others haue perished before him.

Let him that thinketh he ſtandeth take heed leaſt he fall.

Nulla præſumptio perniciosior quã de propria iuſtitia aut ſcientia ſuperbire: ô ſuperba præſumptio, ô præſumptuoſa ſuperbia! Aug.

Cum non ſit noſtrum quod ſumus, quomodo noſtrum eſt quod habemus?

Stultitiæ genus eſt, vt cum alijs debeas vitæ beneficiũ, tibi ad ſcribas ornamẽta virtutũ.

Of Treaſon.

Defi. *Treaſon is that damned vice hated of God and man, wherewith periured perſons being bewitched, feare not to betray themſelues, ſo they may either betray others or their Country: it is the breach of faith and loyaltie with God, their Gouernours, and Country.*

THey are deceiued that looke for any reward for treaſon. *Curtius.*

The conflict with traytors is more dangerous then open enemies. *Liuius.*

Traytors are like moaths which eat the cloath in which they were bred, like Vipers that gnaw the bowels where they were borne, like wormes, which conſume the wood in which they were engendered. *Ageſelaus.*

Treachery

Treachery hath alwaies a more glozing shew then truth, and flattery displaies a brauer flag then faith.

No place is safe enough for a traitor. *Am.*

Once a traytor, and neuer after trusted. *Liuius.*

Who wil not with *Antigonus* make much of a traytor going about to pleasure him? but hauing his purpose, who will not hate him to the death?

Such as are traytors to their Prince and periured to God, deserue no credite with men.

Treachery ought not to be concealed, and friends haue no priuiledge to be false.

Such as couet most bitterly to betray, first seeke most sweetly to entrap. *Philip.*

Traytors leaue no practise vndone because they will not, but because the dare not.

Victory is not so earnestly to be sought, as treason to be shunned.

A good warriour ought to commit the fortune of his warre, to the trust of his own vertue, not to the impietie and treason of his enemies.

Many men loue the treason, though they

they hate the traytor.

Many conſpire valiantly, but end wretchedly.

Traitors haue continuall feare for their bedfellow, care for their companion, & the ſting of conſcience for their torment. *Man.*

A light head, an ambitious deſire, a corrupt conſcience, and ill counſell, ſoone breed a traytor.

Where the peoples affection is aſſured, the traytors purpoſe is preuented. *Bias.*

There are many traytors in Common-weales, whom it is better to forbeare then to prouoke.

Of raſh hopes proceed perilous ends, and of execrable treaſons damnable ſucceſſe.

Traytors about the thrones of Princes, are like wolues about the folds of ſheepe.

One skabbed ſheepe will infect a whole flocke, and one traytor ſubuert the whole Monarchy.

Hee is worthily hated of all men that beareth not a faithful heart to his country.

No wiſe man at any time will truſt a Traytor. *Tully.*

Ne colloquiorũ de prætextu pacis proditiones vrbium tentẽtur. fiantq; interlocutores.

maximè

maximè cauendum eſt.

Proditores vrbium ſæpe nè ipſi quidem proditionē euadunt ſed ab hoſte trucidantur.

Of Deſperation.

Defi. *Deſperation is a ſorrowfulnes without all hope of better fortune, a vice which falſly ſhrowdeth it ſelfe vnder the title of fortitude and valour, and tickling the vaine humors of the vaine-glorious carry them to ignoble and indifferent actions, to the vtter loſſe of ſoules and bodies.*

DEſperation is a double ſin, and ſmall impenitency hath no remiſſion.

It is better to bee counted a daſtardly coward, then a deſperate caitiffe.

Let no man deſpaire of grace, although he repent in his latter age; for God iudgeth of mans end, and not of his life paſt. *Bernard.*

Deſperation ſpringeth from the ignorance of God. *Aug.*

It is better to prolong our life in miſery, then to haſten our owne death without hope of mercy. *Lactan.*

Loue wanting deſire, makes the minde deſperate, and fixed fancie bereſt of loue turneth into fury.

There

There is no offence so great, but mercy may pardon, neither is there any thing so desperate which time connot cure.

Desperate is the fruit of disordinate sin, which becomming his own Iudge, proues his owne executioner.

The feare of inexitable punishment, is the cause of desperation. *Stobæus.*

Nothing doth more torment a man then forsaken hope. *Quintilian.*

Desperation preferreth profit before honestie. *Erasmus.*

Let no man despaire of that thing to be effected, which hath beene done alreadie.

Extreame feare and danger, makes cowards desperately aduenturous, and what perswasion could not make constant, misery hath made desperate.

Resolution is grounded on honour, desperateneſſe on danger.

Fortune desperately attained, is as desperately left, & despaire sodainly entertained, is a token of a wretched conscience.

Despaire comes of the feebleneſſe of courage, and the lacke of wit.

To him that is subiect to passion, despaire is euer attendant.

He

He that is desperately inclined to his owne will, is euer most neere to the wrath of God.

Despaire leadeth damnation in chaines, and violence lates claime to the wrath of God. *Bernard.*

Despaire and reuenge depriue men of the mercy of God, and cleane blotteth out the memory of their former deeds.

Of all the perturbations of mans minde, despaire is the most pernicious. *Liuius.*

Many reading *Plato* his booke of the immortality of the soule, haue laide violent hands vpon themselues.

He that through the burthen of his sins breakes forth into desperation, wilfully refuseth the mercy of the Almightie.

When hope leaueth a man, feare beginneth to conquer him. *Plato.*

The soules first comfort, is to auoid the fault, the next not to despaire of pardon.

Desperation is a certaine death. *Aug.*

As he which without licence breaketh a prison, procureth his owne death, so in the world to come shall he be perpetually punished, which contrary to the will of God will set the soule at liberty. *Plato.*

Vincitur haud gratis iugulo qui prouocat hoc.
Qui nil potest sperare desperet nihil. (stem.

Of Heresies and Heretiques.

Defi. *Heresie is a wilfull & obstinate opinion grounded in the mind: the sister of ignorance, a professed enemie to all truth, presumptuously opposing it selfe against the principles of faith and true religion.*

AFter the ascension of Christ into heauen, diuers by the instigation of the diuell, said, as *Simon* the Samaritane and others, who sought to seduce the people from the true faith they embraced, teaching and preaching heresies. *Iustinus.*

Heresie streweth the plaine and open way of truth with thornes and brambles.

Marcion heaping heresie vpon heresie, said that *Caine*, the Sodomites, and the Egyptians, and all Nations that haue excelled in wickednesse, to haue met Christ in hell, & by him to be deliuered. *Irenæus.*

Montanus called himselfe the holy Ghost, he strangled himselfe. *Nicephorus.*

The Valentinians said, that Christ tooke not flesh of the virgin *Mary. Poly.*

The Church of Corinth was corrupted, not onely in manners, but also in doctrine,

Arius

Arius that Arch-heretike, his bowels burſt in ſunder. *Theod.*

The Adamites, denominated from *Adam*, adminiſter their Sacrament naked: they call their Church Paradiſe.

Abelites require ſuch chaſtity in marriage, that they admit no copulation betweene man and wife. This hereſie was ſoone ſuppreſſed.

Montaniſts, Originiſts, and Saduces, denie the reſurrection.

Aquarij vſed not wine but water in the Sacrament.

If we follow our owne imaginations neglecting the truth, we renounce our ſaluation, & yeeld our ſelues ſubiect to Satan.

The Nicholaites maintaine the community of their wiues. *Euſebius.*

Antioche was neuer without Heretikes, for within the ſeuenth yeare of *Iulius*, the greater part thereof was conſumed with fire from heauen, the other deſtroyed by earthquake.

Neſtorius denied *Mary* to be the mother of Chriſt: after he was baniſhed, his tongue was eaten vp by wormes, and died miſerably. *Euag.*

They

They which through the dimnesse of their mind & want of vnderstāding do cōtemne the true and liuing God, doe please themselues with all manner of pestilent errors. *Amb.*

Some not considering that cleare and heauenly light which commeth from God, they fall into the gulfe, and sinke to the bottome of that most foule and filthie puddle of all false opinions, errors, heresies, and worshipping of false Gods. *Amb.*

An heretike doth corrupt the sincerite of faith and doctrine of the Apostles. *Augustt.*

A Schismatick, although he sinne not at all against the pure doctrine and sincere faith, yet hee rashly separateth himselfe from the Church, breaking the bond of vnity. *Aug.*

If cockle appeare in the Church, yet ought neither our faith nor charity be letted, wee must rather labour to be good corne. *Cyprian.*

While some men alwaies take to themselues further dominion then peaceable iustice requireth, they perish from the Church; and while they proudly lift vp themselues

themselues, blinded with their owne presumption, they are bereft of the light of the truth. *Greg.*

The Church oft placed amidst much chaffe and cockle suffereth many things: and yet whatsoeuer is either contrarie to faith or good life, she alloweth not, neither holds she her peace, neither doth she it. *August.*

De nucleo oliuæ mitis opimæ, & suauissimæ, ventosa & vana caprificus exurgit: ita & hæreses de nostro fructificauerunt non nostræ, degeneres veritatis grano & mendacio siluestres Tertullianus.

Omnia hæreticorum dogmata inter Aristotelis & Chrysippi spineta sedem sibi & requiem repererunt. Heronymus.

Of Diuels.

Desi. *Diuels are our temptours to sinne, blasphemy, and allother euils: they that stand in feare of God, take pleasure in that which displeaseth them.*

THe diuell labours to deceiue men, and greatly enuies that any should be saued.

Sathan is a subtill fisher, and vseth great cunning in the casting of his net, and sear-

cheth out the veine of water wherein euerie man is delighted. *Basil.*

The diuell by degrees worketh the destruction of man.

Christ fisheth with an angling rod, and catcheth but a few: the diuell with a broad net, and draweth vp multitudes. *Chry.*

The diuels baite is sweeter then Christs, and that is the cause he taketh so many. *Hierom.*

Christ fishing tooke foure, *Simon*, *Andrew*, *Iames*, and *Iohn*; the diuell walking by the Sea of this world may in as little space take foure thousand.

Through the enuie of the diuell sinne entered into the world.

The diuell was the first author of lying, the first beginner of all subtle deceits, and the chiefe delighter in all sinne and wickednesse. *Philo.*

Diuers spirits were wont to deceiue people, eyther by misleading them in their iourneyes, or murdering them in their sleepes. *Psellus.*

The diuels, not able to oppresse God in himselfe, assault him in his members. *Aug.*

The diuell intangleth youth with beau-

tie.

tie, the Vsurer with gold, the ambitious with smoth lookes, the learned by false doctrine.

The diuels oft-times spake truth in Oracles, to the intent they might shadow their falshoods the more cunningly *Lactā.*

The diuells (as being immortall spirits, and exercised in much knowledge) seeme to worke many things, which in truth are no miracles, but meere works of nature.

All the great power of diuels proceedeth from the iust indignation of God, who by such whips chastiseth the wicked, and exerciseth the good.

The diuels haue diuers effects, the one troubles the spirit, the other molesteth the bodie; some insinuate and steale into our hearts, where depraued desires are ingendred; or else into our vnderstanding, to hinder the vse and office of reason.

The power of God, and not the diuell, is to be feared. *Greg.*

The inuisible enemie is ouercome by faith.

The diuels haue will to hurt, but they want power. *August.*

The diuell is ouercome by humilitie.

The diuell is strong against those that entertaine him, but weake against those that resist him. *Aug.*

From euill spirits proceedeth Art magick, whereby the flourish practisers of that damnable art, by many false miracles, deceiue the simple, & confound themselues.

He that giueth his word to the diuell, breaketh his bond with God. *Luther.*

The diuell, temptation, and sinne, were the occasions of mans fall.

The hearts of the reprobate containe as many diuels as vncleane thoughts. *Greg.*

The diuell in the last day shall rise against vs in condemnation, for that he hath been more carefull to get soules, then we to saue them. *Bernard.*

The diuel doth easily hit with his arrows the proud men of this world, but the humble he misseth. The Archer sooner doth hit a great marke then a little one. *Amb.*

The diuell is to some a Lion, to some an Ant. *Greg.*

The diuell craueth to tempt them whom he hath alreadie wonne.

The diuell though hee seeth not our thoughts, yet by outward signes he many

times

times doth know them, as by our words.

The diuell is the Father of lies, and the chiefe author of all deceit.

The diuell tempteth the righteous one way, and the wicked another way. *Greg.*

The diuell presentes before vs many vaine delights, to the intent he might the better keepe our minds from godly meditation.

What sinne soeuer hath been by man at any time committed, was first by the diuell inuented.

The diuell first accuseth vs of our euill words, next of our euill works, lastly of our euill thoughts. *Greg.*

Christus Leo dicitur propter fortitudinẽ, Agnus propter innocentiam, Leo quod mustus, Agnus quia mansuetus. Ipse Agnus occisus vicit Leonẽ qui circuit quærens quẽ deuoret: diabolus leo dictus feritate non virtute. Aug.

Of Hell.

Defi. Hell is in all things cõtrary to heauen, it is a place of torment, misery, & desolation, where the wicked shall endure the endlesse indgement of paine for their offences.

ZEno the Stoicke taught, that the places of the reprobate were separate

from the righteous, the one being pleasant and delectable, the other darksome and damnable.

Hell is the hold of horror, distresse, and misery, the Cell of torment, griefe, and vexation.

The losse of heauē, is to the damned more grieuous then the torments of hell. *Chrys.*

Hell is the land of darknesse.

In hell all torments are not alike. *Aug.*

Woe bee to him that by experience knoweth there is a hell. *Chrys.*

Hell is the place of punishment which God hath reserued for the reprobates.

In hell is no order, but a heape and Chaos of confusion.

The wretches in hell haue an end without end, a death without death, a defect without defect, for their death liueth continually, and the end beginneth alwaies, and the defect can neuer faile.

Hell is euery where, where heauen is not.

The torture of a bad conscience, is the hell of a liuing soule. *Caluine.*

Good men haue their hell in this world, that they may know there is a heauen after death, to reward the vertuous; and wicked

wicked men escape torments in this world because they shall finde there is a iudgement to come, wherein the wicked shall haue punishment, according to the number of their offences. *Lactan.*

They that beleeue in Christ, haue already ouercome sinne and hell.

To them that are enamored of the world, the remembrance of hell is bitter.

The image of our sinnes, represents vnto vs the picture of hell.

Hell, like death, is most incertaine, and a place of punishment most assured.

Hell is compared to the Labyrinth which *Dedalus* made, whose entrance is easie, but being once in, it is not possible to returne.

He that tempted Christ, will neuer spare man. *Bernard.*

If thy minde be not moued with the fire of heauen, take heede lest thy soule feele the flames of hell.

Hell that is knowne no where, is euery where, and though now neuer so priuate, yet in the end it will be most publike.

Enuie is a picture or resemblance of hell.

Death holdeth his standard in hell, which

which is called the land of death.

Infernus lacus est sine mensura, profunditas sine fundo, plenus ardoris incomparabilis, plenus fœtoris intollerabilis, ibi miseria, ibi tenebræ, ibi horror æternus, ibi nulla spes boni, nulla desperatio mali.

Noctes atque dies patet atri ianua Ditis.

FINIS.

A Table of all the principall matters contained in the former Treatise

A

Angels. 7.
Admiration. 94.
Ancestors. 167.
Adultery, *vide* Concupiscence
Absence & presence. 216.
Aduersity, *vide* pouerty.
Acts. 218.
Ambition, *vide* pride.
Ayde. 224.
Anger, *vide* rage.
Accusation. 267.
Apparrell, *vide* Brauery.
Abundance, *vide* riches.

B

Beslednes 25.
Beauty. 51.
Benefits. 139.
Beliefe, *vide* credulity.
Banishment. 214.
Brauery. 310.
Bounty, *vide* liberality.
Boasting. 155.
Beginning. 404.

C

Conscience 19.
Comforts. 105.
Courtesie. 142.
Counsell. 153.
Consideration. 162.
Courage. 173.
Cruelty. 187.
Change. 207.
Credulity. 247.
Children. 332.
Choice. 352.
Chastity. 359.
Content. 363.
Constancy. 365.
Country or Common-wealth. 372.
Charity. 378.
Couetousnes. 449.

Concu-

Concupiscence. 477.

D

Dissimulation 54.
Doubts. 255.
Deniall. 258.
Dancing. 343.
Death. 392.
Day or light. 409.
Dishonesty. 422.
Deceit. 459.
Drunkennesse. 467.
Desperation. 491.
Duels. 497.
Distrust, *vide* desperation.
Diligence, *vide* labour.

E

Eloquence. 88.
Ending. 407
Experience, *vide* knowledge.
Envy, *vide* hate.
Exile, *vide* banishment.

F

Folly. 56.
Flattery. 60.
Friendship. 111.
Fame. 181.
Feare. 190.
Famine. 194.
Fortune. 198
Fortitude, *vide* courage.
Fury, *vide* rage.

G

God. 1.
Goodnes. 103.
Generals in war. 171.
Gladnesse. 233.
Gaming. 444.
Gluttony. 471.

H

Heaven. 5.
Hate. 40.
Honour. 133.
Hope. 375.
Humility. 383.
Heresie. 494.
Heretiques, *eodem.*
Hell. 501.

I

Iealousie. 36.
Ignorance. 190.
Idlenesse, *vide* sloth.
Innocency. 122.
Iests, *vide* scoffing.
Iustice. 144.
Infamy. 419.
Ioy, *vide* gladnesse.
Ingratitude. 428.

K

Knowledge. 83.
Kinges, 135.

L

Loue. 72.
Learning. 80.
Liberality. 137.

Lawes

Lawes. 149.
Labour. 229.
Liberty. 236.
Life. 319.
Lying. 463.

M

Memory 78
Meane. 227.
Musick. 310.
Man. 341.
Marriage, 355.
Matrimony, *vide* marriage.
Meeknesse, *vide* humilitie.
Mistrust, *vide* suspition.

N

Nobility. 121.
Neighbours. 286
Nature. 316.
Night. 412.
Necessity, *vide* poverty.

O

Office. 164.
Obedience. 241.
Opinion. 244.
Oath. 252.
Offence 130.
Old age. 386.

P

Peace. 13.
Prayer. 21.
Poetry. 92.
Poverty. 209.
Patience. 108.
Precepts. 155.
Policy. 175.
Praise. 220.
Prudence, *vide* wisdom.
Physick. 276.
Paine. 279.
Plenty, *vide*. riches.
Proverbs. 289.
Pride. 434.
Prodigality. 449.
Presumption. 344.

Q

Quietnes, *vide* peace.
Quietnes *vide* conditions.

R

Rage. 90.
Ruine. 196.
Riches 202.
Repetition. 261.
Religion. 368.
Rulers, *vide* Kings. 64.

S

Suspition. 63.
Sermon. 75.
Schoole. 97.
Sleepe, *vide* sloth.
Seruing. 238.
Secrecy. 250.
Slander. 270.
Scoffing. 273.

Sapience, *vide* wisdome.
Sentences. 292
Similitudes. 302.
Surfet *vide* gluttony.
Soule. 322.
Sorrow, *vide* teares.
Senses. 327.
Sloth. 480.

T

TRuth. 15.
Thoughts. 65.
Temperance. 119.
Teares. 282.
Time. 396.
Treason. 488.
Trouble, *vide* paine

V

VErtue. 9.
Vices in general. 425.
Vsurie. 454.
Vnderstanding, *vide* knowledge.
Vnity, *vide* Religion.

W

WOmen 45.
Wit. 68.
Wisedome. 71.
Warre. 169.
World. 400.
Wickednes. 415.
Want, *vide* poverty.
Wife, *vide* marriage.

Y

YOuth. 336.

FINIS.

The names of all the Christian and Heathen Authours in this Booke.

A
Augustine.
Ambrose.
Appian.
Archimedes.
Aelianus.
Aristotle.
Aristippus.
Anaxagoras.
Alexan. Severus.
Anselme.

B
Basil.
Bernard.
Bonaventure.
Bertius.
Bullinger.
Bodinus.
Bias.
Becon.
Beza.
Bion.

C
Chrysostome.
Cyprian.
Clemen. Alex.
Cassiodorus.
Columell.
Cor. Agrippa.
Chrysippus.
Chilo.
Cicero.
Curtius.

D
Diogenes.
Diog. Laert.
Demosthenes.
Dionysius.

E
Eusebius.
Evagoras.

Erasm

The Authours names.

Erasmus.
Ennius.
Epictetus.
Euripides.

G

Gregorie.
Gueuara.
Gallen.

H

Hierome.
Horace.
Hermes.
Hippocrates.
Homer.

I

Iosephus.
Isiodorus.
Irenæus.
Iustine.
Iustinian,
Isocrates.
Iamblichus.

Luther.
Lactantius.
Lod. Viues.
Liuius.
Lucretius.
Lycurgus.

M

Macrobius.
Musonius.
Mar. Aurelius.
Musæus.
Menander.
Martial.

N

Niphus.

O

Origen.
Olaus.
Osorius.
Ouid.

P

Polycarpus.
Petrarch.

Publius

The Authours names.

Publius.
Plautus.
Plato.
Pontanus.
Pachuius.
Phocion.
Periander.
Pythagoras.
Poetianus.
Plutarch.
Pittacus.
Pyndarus.
Petronius.
Plinius.

R

Ramus.

S

Syrach.
Solon.
Socrates.
Stobæus.
Salust.
Suetonius.
Sylius Italicus.
Sophocles.
Seneca.
S. Thomas More.
S. Philip Sidney.

T

Tho. Aquinas.
Theodorus.
Thales.
Tertullian.
Theopompus.
Theophrastus
Theocritus.

V

Vigetius.
Virgil.

X

Xenocrates.
Xenophon.

Z

Zeno.

FINIS.

MVSEVM
BRITAN
NICVM